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THE PLEASANT AND GRAVE

HISTORY

OF THE

First Adventures of that Good-Intentioned Gentleman,

THE RENOWNED

BARTHOLOMEW PERIGRU.

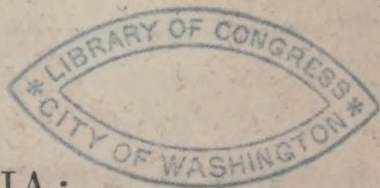
BY

A MEMBER OF THE PHILADELPHIA BAR.

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"A merry heart doeth good like a medicine: but a broken spirit drieth  
the bones."  
SOLOMON.

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## P R E F A C E .

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“To preserve from oblivion the memory of former incidents, and to render a just tribute of renown to the many great and wonderful actions, both of” man and woman kind, is the primary object of all true histories. And to instruct all,—to amuse all,—and to harm none,—is the secondary, but equally noble purpose of the same.

That no other motive, and no other design conspired to induce the production of these adventures, I not only avow myself, but am hopeful enough to believe, that this true history will, of itself, abundantly testify.

To laugh at the foibles and follies of our kind,—to ridicule the ridiculous,—is as much a part—aye, a genuine part of our nature, as it is to contemplate with manly gravity, and with religious solemnity, the more vital matters of our being.



For this, Spain boasts her Don Quixote—England, her Hudibras and Gulliver—France, her Gil Blas and Pantagruel. And Cervantes, and Butler, and Swift, and Le Sage, and Rabelais, are stars of the first magnitude, glittering in the meridian of letters. Those nations furnished the humorist his bullion; and these men wrought it with a master's hand.

But who, in the days of the patriots,—in days when the actions of men were real, and their hearts pure,—in the days of our own Otis, Henry, Washington and Franklin,—by whom the wickedness of the tyrant has been circumscribed, and the homes of the poor made glad,—would have believed, that, in after times, when they should have passed that bourn whence no traveler returns, this, their land, would ever become so fruitful in material for true histories.

To draw, therefore, a faithful picture of these, our times, wherein our children, when we shall be gathered hence, may read with pride and advantage the good works of *their*



fathers, as we now read the works of *ours*, was conceived as no little service, and no small legacy, which a thoughtful parent would be anxious to do for, and bequeath unto, his child of promise.

In the study, then, of this picture,—in its combinations and arrangements,—in its foreground and back-ground,—in the penciling of its scenery,—while humor was the first; so virtue and purity were the ultimate elements that entered into it.

And now, gentle reader, concerning this picture, these are my admonitions; first, I forewarn you of a truth, which is no less important for you to know, than any other that aboundeth herein,—that if, as you while away time, with this creature of my fancy, you shall meet with any thing that is, at all, obnoxious to your just taste, and you are certain that it arises from no fault of your own,—such as an unhealthy digestion, disordered stomach, or some blue melancholy,—but are truly satisfied the cause of the offence is alone in what is written of this progeny of



mine, either as being over-refined, or insufficiently so, or any other cause whatever,—I beg you will pass it by: for believe me, even as you would any other parent that respects his offspring, that, verily, it was not written for you.

But when you shall peruse these pages, do as you would, when seated beside some table whereon is a variety of substance with which to feed you; and your generous host, that has welcomed you to his hospitality, bids you partake only of such things as will most agreeably satiate your palate; and the balance leave to others.

Remember, too, that as he would surely be accounted a simple host, who should provide the same dish for his many guests; so likewise, would be that author, who should forget that out of the multitude of readers, there are a multitude of tastes, the peculiar complexions of which are delicately graduated between such as possess the highest attainments in literary scholarship, and such as are wholly wanting therein.



And now, reader, receive this, my last admonition; which is, that when you shall have read, for several hours together, the great deeds, wrought by this hero of mine, and you shall become fatigued, and grow careless, and feel disposed to turn critic, and swear by all the rules of your most noble art, especially as the same is understood by your learned self,—that he is nothing short of an overgrown monstrosity, altogether *sui generis*, whose like never yet visited the abodes of this earth, nor dwelt with men;—and this heroine, who accompanies him, is equally unfashionable and unnatural—

——— For never yet  
Had errant knight a woman for a squire—

remember this further declaration,—that these, my issue, are lawful issue;—that neither were formed and shaped in the great mould of genius, nor finished by the touch of art;—that both are as plain and humble as their own progenitor;—without pretensions and without vanities;—that the one, and inva-



riable lesson, daily taught them, was—look to nature, follow nature, in all things wherein it is her just province to direct; and those that are excepted out of her great rule, note with no less critical care:—such, reader, are my offspring; and such their culture.

If, therefore, when you meet with them, you shall find them, in all respects, dutiful and obedient unto this their daily instruction, then, indeed, shall they be esteemed as doing honor to a father's heart.

Having said thus much in their behalf, I, now, cast them forth upon this stirring world, wherein is both harmony and discord, as bread upon the waters, hoping, at least, after many days, to “be found of” them: but ever solicitous, lest they depart from their instructions, and become foolish, and there come home to the parent, nought but the wisdom of the proverb: “He that begetteth a fool doeth it to his sorrow; and the father of a fool hath no joy.”



# ADVENTURES OF PERIGRU.

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## CHAPTER I.

In which the supernatural birth of our hero is hinted at, but not recorded. Additional testimony to that, the world has already received, regarding the labors and difficulties of authors. The education and personal appearance of Perigrú; and other things belonging to the beginning of this history.

ON a plantation, situate in the southern portion of our Union, there was born into this suffering world, the well-intentioned Bartholomew Perigrú. And, as it happens with most persons intended by nature for heroes, whose deeds and adventures are to astonish mankind, and never journey to the realms of oblivion, that at some time of their lives, and before their greatness fully appears, they are in some way providentially cared for; which may be, either, by eating unusual food; fed in an unusual manner; born in an unusual way; or some such thing, denoting supernatural presence.



In sacred history, we find the children of Israel, when almost famished with hunger and thirst, were relieved in this way. So Elijah the Tishbite, while hiding by the brook Cherith, was fed by ravens.

In imitation of these and others, we find in profane history, Romulus and Don Quixotte de la Mancha. The former, when an infant, was wondrously suckled by a she-wolf; and fed and protected by a woodpecker; and afterwards founded that city, the glory of whose rising was only exceeded by its fall. The latter, when considerably advanced in age, fed on a peculiar sort of diet, on Fridays, Saturdays, and Sundays: and to the irreparable loss of succeeding generations, the composition of his Saturday's dish has never been discovered, though the most learned in the world's knowledge have engaged in the effort. This immortal personage afterwards traversed the country of his birth, almost without eating and drinking; cleansing it of all sorts of oppressions, abuses and wrongs; and preparing its beloved inhabitants for the "good time a coming."

So it happened that the no-less-to-be-praised Bartholomew Perigru, whose good deeds, strict virtue, and high calling, live in the warm hearts of his countrymen, full of rosy life and freshness even to this day; it being no less than a twelvemonth since his labors closed.



And seeing that no one has yet disposed himself to the worthy task of recording his memorable achievements; and knowing no reason that it is more the duty of one, than of another, I shall humbly endeavor it, though illy fitted for the work; and knowing, too, that unheard of critics will arise, to fault the execution. But whatever of errors herein may be committed, the consolation is, that they will in no way lessen the well-deserved fame of our country's benefactor and hero, Bartholomew Perigru.

Know this further matter, reader, that it is more easy to be closeted, and fault a book; the relation of its chronology and facts; its neatness and propriety of language; its roundness of periods, and smoothness of style; than it is to collect its chronology and facts, and arrange them historically, in plain and easy phrases, that they may be understood as a whole, yielding amusement and benefit to present readers, as well as to those that shall give life and strife to coming ages. For if there be any, who imagine it of easy work to scale church-yard walls, and press through thorny brambles, till blood trickles from the lacerated flesh, in order to approach a grave, to read upon its mouldering slab the epitaph of her or him that sleeps beneath; or carefully to search, amid dust and dirt, the new and old



records, preserved at county towns and State capitols; or to visit and converse with this old lady and that old man, to gather from them the almost obsolete history of a hero's early life; or, above all, to make a tour to the Eastern Hemisphere, crossing a dangerous sea, to the imminent peril of life, in search of his ancestors. Perchance a visit is made to Spain, to discover whether any descended from old Castilian blood, of the good royal stock. Or it may be to France, to learn whether they came from the ancient Gaul, the Goth, or the Vandal. Or, as is most usual, to go to England, to know whether one or more entered her soil with the Conqueror; or accompanied Richard Cœur de Lion to Palestine; or fought steel against steel with the daring foe in the wars of the Roses; and whether any of the same stock are yet to be found among her nobility. Let him but faithfully traverse this routine, together with that which is untold, and he or she will be the wiser to compare the difficulties that attend the author of a book with those of its reader or its critic.

This course, custom has made it necessary for all to follow, that expect to become authors whose books will be read. And in compliance herewith, in journeying beyond the waters, there was discovered no ancestors from whom our hero descended,



as worthy as himself. Therefore, perchance, to the great disappointment of the reader, they will be left entirely unnoticed.

Then, as we have to do with Bartholomew Perigru alone, we will proceed to record the history of his life, as concisely as justice to his extraordinary merits will permit.

Know then, in his early years, he evinced a strong passion for reading and reflection. There was no book in his father's library which he had not read when twelve years of age. This talent for study, thus early discovered, induced his father to indulge it. Accordingly he was sent to college, where, in season, he graduated with rare honors. On his return home, having nothing else to engage him, and his appetite for books not abated, he pursued that line of study, which, to him, seemed of most moment, to wit. : Metaphysics and Logic. In each of which he had become so proficient, that those who knew him most intimately, say, that never were their understandings so much instructed, as when they could listen uninterruptedly to his conversation. And all doubted if ever man spoke more learnedly upon these important matters than he. Especially one or two females, venerable for age and rank, that were near neighbors of his, and who, in consequence of a neglected education when



young, and by reason of a large family in more advanced years, never had the opportunity of studying for themselves that which this worthy man communicated. They informed, that in the summer season, as regularly as that day in the week came on which it was necessary, according to the custom of families, to ply their strength over the wash-tub, in the shade, beneath a large elm, the good Perigru would make his appearance and take his seat beside them, on a small bench that stood against the tree, and there hold them spell-bound by the melody of his words, and the interest of his story.

These ladies further informed, that, as time moved on, his father and mother dying, their excellent son become sole heir and proprietor of their estate, which yielded him much more than a sufficiency for his wants; and giving his domestic affairs into the charge of superintendents, his time was still devoted to his books.

The years of our hero at the time this history properly begins, was within a few hours of man's sixth age, computed according to the Shaksperian calendar of ages. In his person, he was tall, and from sedentary habits, had become quite spare-bodied. His forehead was bald, his hair somewhat grey, his features sharp, and his eye penetrating.

Now this most excellent man, as it sometimes



comes to pass, having endured much close reading and laborious study, from his youth to the present period of his life, began at last, to the deep regret of his neighbors and friends, to yield his intellectual strength, to that most appalling of maladies, a derangement of the brain. And, most unfortunately for him, it so happened at this critical moment of his health, that his country,—this, our union of independent States, on whose altar of Liberty, every one holds himself a standing sacrifice, and to which he clung with peculiar attachment, began, as it was thought, to jar, and creak, and grow rickety in its foundations. And when his fellow-countrymen began to look about for a cause, it was found to be no other than a most unwarrantable and dangerous attack, by certain citizens, apparently of good behavior, peaceful habits, and deserving sanctity, upon the “Divine Institution of Slavery.” Or, as that book hath it, whose praises will be sounded while the institution, for which it pleads, shall endure: “Slavery authorized by God; permitted by Jesus Christ; sanctioned by the Apostles; maintained by good men of all ages;” these men unexpectedly and irreligiously warred against with heathenish barbarity, gathering to their aid all the force and poison the engines of language afford.

Now here was Bartholomew Perigru lamentably



ill, and having full knowledge, through his weekly papers, of the terrible proceedings of the disturbers of his country's peace. Through them he learned, that our constitution of liberty, the glory of the world, was dangerously scarred; for a portion of her sacred robe was fiercely set upon. And through them, too, he learned that the great work of Jehovah was being made of none effect, and suffering from many wounds.

These alarming things, whose aim seemed to be the destruction of that "Divine Institution," which he held sacred, and for a long time had assisted in keeping over it a supervisory care, believing it his duty so to do, now completed the work of the derangement of this estimable man.

His happy neighbors, men, women and children, with woe-begone visages and bended heads, might be seen going from house to house, communing together upon the "signs of the times" and the probable end of things. Some of the more thoughtful, concluded that the insurgents ought one and all to be seized and sold to the nations round about, as a just punishment for their bold and insolent attack upon the "Divine Statute;" and in order too, that the Scripture might continue to be fulfilled, which says, "Sin is the antecedent of slavery," as that other book of well-earned fame quoteth it.



But what further measures should be taken to defend themselves and stay the progress of the insurgents, they could not immediately devise, so suddenly had the crisis burst upon them. But the intelligence was spread throughout the country, as rapidly as the means for its transmission would allow. Public meetings were called for an early day. Private clubs were convoking continually, and the state of things discussed. Pamphlets were circulated; newspapers' columns were devoted to the same end, and measures for protection began to assume a more effective form.



## CHAPTER II.

Wherein is treated of matters, which, if patiently read, will be understood.

OUR worthy benefactor, Bartholomew Perigru, for causes just stated, had been confined for a few weeks to his chamber receiving medical attention; but had now become sufficiently convalescent in body, to venture out for fresh air and exercise.

On the morning his papers came, being very anxious to learn something from the insurgents, he took them, and proceeded with his chair to the shade of an old tree standing in the yard in front of the house; and seating himself carefully, began to unfold them, when his penetrating eye soon fixed itself on the following large typed letters:—"The fury of the Insurgents not abated. Speeches of Two of their Leaders to the Multitude." At this, Perigru pondered till a tremor began to come over him, but collecting his strength he read on, "We are enabled this week to lay before our readers the speeches of Joseph Aspinall and Furneval Buckingham, two of the leading rebels against 'law and order,' and the peace of society. They appear to have been delivered at a meeting called for the purpose of declaring the causes that have awakened them to



action, as well as devise measures of co-operation for future conduct in the premises. It is said the meeting was in numbers as the sands of the sea. That processions from every part of the surrounding country assembled there. Bands of music, flags of the Union, and banners covered with mottoes of the cause, were gorgeously displayed. And throughout the whole day was heard the tolling of bells and pealing of canon. Even the shipping was dressed in a garb denoting no ordinary occasion. Stands were erected all over the occupied ground; numerous speeches delivered, and resolutions of great length adopted. And, when the gathering crowds at last settled themselves in stillness, Mr. Aspinall arose, and with an assumption of no little gravity and deliberation, thus addressed all that could hear him:

“Gentlemen, we have gathered here, to-day, to speak our minds freely and clearly on a question of right and duty—one of no small magnitude and interest. And, when I see before me, and around me, the old man, gray and bent with age, leaning upon his staff; the infirm man, that scarcely should have left his chamber; the merchant, with pressing business calling elsewhere; the farmer, quitting his harvest; the mechanic, leaving his shop; the teacher and student; the judge and jurist; the physician and minister of the gospel, and the buoyant youth; all



assembled in promiscuous concourse together, it needs not be asked, what meaneth it? for, where such an assemblage is, its meaning has gone abroad already. We are here then, to-day, to express our sense of human enslavement, held and sustained by power and authority as an institution of government of the American Union: a government professedly and really for freemen, such as justly becomes the nobleness and true dignity of man's nature; a government distributing equal rights and favors; respecting no persons; granting no titles of distinction; to the poor a friend; to the rich a just protection. Gentlemen, this subject of human enslavement, is one that addresses itself to right and duty, between man and man, neighbor and neighbor, as beings accountable in the course of a superintending Providence. Right and duty properly considered, are the highest elements of human conduct. And he, who, in all things, cautiously and steadily regards and does them, is not only the most esteemed and venerated by his fellows; but is justly entitled to the fullest expectations from a rewarding Providence. Our rights, man's rights, the rights of every member of the human brotherhood, God has defined, nature has defined. We have them written upon the golden scroll of our own hearts, and on the sacred page of Revelation. Duty is to obey and do them. "What-



soever ye would that men should do to you, do ye even so to them." And, that beautifully expressed one, "Love thy neighbor as thyself." He, who will carefully study into the true spirit and just intentment of these commandments, will obtain a more religious and philosophic sense of our relative rights and duties, than, if, for the same purpose, he begin with any proposition, devisable by man. Is there anything contained in them, that is offensive? anything that denies to us a comfortable living? or that makes the necessities of life contraband? or, that at all, imposes on us, painful burdens? Nothing: gentlemen, I repeat it, nothing. On the contrary, are they not clearly indicative of a superior state of being? Could anything be conceived with greater perfection? Are they not fit messengers from Heaven, declaring the secrets of the Invisible? Are they not pillars of living lights, guarding and guiding us through the wilderness of temptation, sin and death? I appeal to the aged; I appeal to the young; I appeal to the learned and unlearned; to the ingenuous judgments of all who hear me, and ask,—is it not truth?

"Gentlemen, is the requisition on us to do them, absolute? or are we granted a choice, whereby we may please our selfish nature in the doing of them? Are there any conditions named, setting forth, when



we may, or when we may not, refuse their observance? Nothing is to be found.

“If then, there is, in these commandments, nothing that is offensive; if they refuse not to us, the just means of living, nor the enjoyment of life's proper aims; if they are indicative of a superior state; if they declare to us the will of God, and that to do it, or not to do it, there is no choice; if they are accompanied by no conditions, no terms named, permitting us to obey or disobey them, as it shall, now and then, for a time most please; in short, if they are imperative and peremptory, there can be no choice; and there is none. Gentlemen, I know nothing in nature, no one thing, to which we are so profoundly attached, and to guard which, we invoke greater efforts of mind, and exertions of body than our own existence. If we would continue it through all time, in immortality and eternity, I know no other guide but these commandments of God. They are the law. The commandments are the law. Not the commandments contained in ordinances, which may be and which are abrogated. But those properly so called, which have for principles such as are co-eternal with God—deep and broad as infinity.

“Now, this matter of slavery with us, is claimed as a right by the slave-master, and protected and



sustained by compromise and expediency, by the Government. The questions for us, then, are, can we consistently with the just-mentioned commandments, lend our countenance and give our support, to this institution? Can we, by denying to our fellow-man, that which we claim for ourselves, fulfil these commandments? Can we, by acting contrary to their plain meaning, in open opposition thereto, still be accounted guiltless of their transgression?

“‘What is a violation of law? A transgression thereof, if it is not disobedience in action, either to what is plainly commanded, or plainly prohibited. Let us then agree, as agree we must, that, to do what is prohibited, or not to do what is commanded, is a violation of law. Let us further agree, that the will of God, is the supreme law. Let us agree, too, that, when in fulfilment of our commandment of prayer, we daily in our closets pray, ‘*Thy will be done in earth as it is in heaven,*’ we are conscientious, and mean nothing less. Then, as the will of God is the supreme law, and his will should prevail in earth, *as it is in heaven*, it must follow, that all laws, made by man, opposed in their terms to the will of God, are, in themselves, a transgression; and the doing of them, when made, a superadded transgression.

“‘Our next step then is to enquire, what is the will of God—this supreme law?



“ ‘This we have learned, is contained in his commandments. We have learned too, that the first and great commandment is, “Thou shall love the Lord thy God, with all thy heart, soul, and mind.” That the second, which is like unto the first, is, “Thou shalt love thy neighbor as thyself.” We have learned that, “On these two commandments hang all the law and the prophets.” And lastly, we have learned, that the commandment, “All things whatsoever ye would that men should do to you, do ye even so to them, is the law and the prophets.”

“ ‘Now here we have declared to us, in simple words, and of meaning not to be mistaken; and which we have learned in early youth, and forget not in old age, what the first and great commandment is; and, that the second is like unto it; and, that on these two commandments, hang all the law and the prophets.

“ ‘Then, as the law and the prophets, depend on these two commandments, so must they be of the same nature, spirit, and intendment. They must agree and conform with each other in their terms and provisions, else there can be no dependance, no hanging on. For two dissimilar natures cannot be said to hang one upon the other, making one whole, of which the two are separate members. But, in such case, each would be a whole in itself, inde-



pendent, unlike, having no relation. The will of God, is a whole. The commandments, and the law and the prophets, are parts of this whole, and have the same object and a common relation. Therefore, they can properly be said to hang one upon the other. And in their relation, some are superior; some inferior. Of the superior, these first two commandments are, the greatest and leading; and directly declare the will of God; and, on which the inferior, the law and the prophets hang.

“Then it follows, that all the virtue and authority which those commandments possess, that are comprehended and embodied in the phrase, “the law and the prophets,” and which are not abolished, are derived from these two commandments.

“Then it follows, too, that the law and the prophets are to these two commandments, what the laws of a State are to its Constitution: they must be in conformity with each other, having the same object. And where there is a nonconformity, a disagreement, then the constitution is, in the one case, and these commandments are, in the other, supreme and controlling.

“For, if they are not supreme and controlling, then the laws of a State, deriving as they do, their virtue and authority from the constitution thereof; and which hang on the constitution for their validity and



efficacy, must be supreme; and the inferior control the superior, which is absurd. Likewise, the law and the prophets which hang, as they do, on these two great commandments, deriving all their binding force and virtue therefrom, would also be supreme; and the inferior control the greater; which is absurd.

“ ‘Then let us agree, that these two commandments, first, “Thou shalt love the Lord thy God with all thy heart, soul, and mind;” Second, “Thou shalt love thy neighbor as thyself;” are the superior and greater commandments; and that they, in themselves, declare the true will of God.

“ ‘Let us agree further, that “on these two commandments hang all the law and the prophets.”

“ ‘Then we properly inquire, what is the law and the prophets? These we have learned are embodied and contained in this one commandment, “All things whatsoever ye would that men should do to you, do ye even so to them.”

“ ‘Now, since all the law and the prophets hang on the first two named commandments, and since the inferior must conform to the greater, we inquire, does this last-mentioned commandment conform?

“ ‘Now, laying aside all disingenuousness; all fanciful speculation; all quilllets of would-be-wise brains; all interested philosophy; let us calmly



and candidly ask, could anything be devised or conceived, more precisely suited, and with such unerring certainty, to lead man to a correct fulfilment of God's superior commandments?

“‘Could anything be imagined, that is less than the second great commandment, and yet so nearly approach it? Is it not the grand and true touchstone of all human action; of all the law and the prophets? For it is the law and the prophets. If this be so, then it compares as it ought, with the two superior commandments, which are in turn, its touchstone. And he, who will carefully practice, the doing to his neighbor as he would his neighbor should do to him, and his neighbor reciprocates such practice, will soon find himself capable of loving his neighbor as himself. Then, this commandment, which is the law and the prophets, and the second superior commandment, will both be fulfilled. And when these two commandments are fulfilled, man will be prepared to love God with all his heart, with all his soul, with all his mind. And then will be fulfilled the will of God.

“‘Can we fail to perceive the course of Providence in this? Is it not so plain that a fool may see it?

“‘Then let us again agree, that this commandment, “All things whatsoever ye would that men should



do to you, do ye even so to them," "is the law and the prophets."

"Then it follows, that any remaining specified laws, being but parts of the law and the prophets, must hang on, conform to, be measured by, and derive their proper authority from, this third commandment: even as it hangs on, is measured by, and derives its authority from the two superior commandments.

"Gentlemen: among the propositions thus stated, we find the true will of God, to be contained in three simple, plain, but all-comprehending commandments; that they embrace his first, his mean, his ultimate, his whole Will; and that beyond them, or apart from them, there is no portion of it.

"Now it is evident, that of these commandments, the commandment, that "is the law and prophets," is the one to which we must in all things fix our attention. It is by it, that we are to measure the right or the wrong of our actions. It is their proper touchstone, and to it they must conform. For it is clear, that until we, in all things fulfil this commandment, we are not prepared to fulfil either of the superior and greater commandments. We cannot love our neighbor as ourselves until we have practiced the doing to him that which we would he should do to us. Nor can we keep the first com-



mandment, to its full intent, until we first fulfil the third, and then the second.

“ ‘Gentlemen, we have now done with the two main points of our discourse. We have determined, first, the will of God. Second, how to conform to it in practice. And keeping these in mind we will proceed to the constitution.

“ ‘But permit me first to add, that I have heard it rumored, that our Southern brethren defend their slave system on the express will of God, as contained in ordinances in the Books of Moses. This rumor must certainly be incorrect, for all God’s commandments contained in ordinances are abrogated. And when they did exist, were framed to suit a people immediately from a severe state of servitude; entirely uneducated; accustomed to scenes of cruelty and severity for four hundred years; and therefore, must have had, as we are informed they had, great hardness of heart, and were stiff-necked.

“ ‘These ordinances, framed to suit this people, in this state, permitted to them the right to exchange life for life; tooth for tooth; and eye for eye. And they permitted them to have servants that should be their money. But these are now abolished, and commandments few and plain are given to suit a more advanced age.



“But even if these ordinances were not expressly abrogated, I can’t but strongly doubt this report. I cannot believe that our brethren of the South would consent to defend their system, on any such ground. At the time when God first began to introduce his kingdom on earth, and prepare a people for it, I can perceive that these ordinances were well adapted. A heathen, (for the children of Israel at this time were little more,) accustomed as he is to his deeds of darkness, can only be improved gradually. In like manner the people of God’s selection, having been four hundred years in bondage, and therefore, in four hundred years of extreme ignorance, and that length of time suffering the severities of their condition, they could not, according to the experience of every one, but have been hard-hearted and stiff-necked. And being thus subjected to interminable abuses, they had grown dead in spirit, in humanity, and in intellect; and could only have been weaned therefrom by a gradual elevation.

“But that our friends of the South, in their enlightenment, should defend their system on these ordinances, I will not believe. Gentlemen, it is not on this ground. They look elsewhere, for the support and defence of their system. They look to the constitution: aye, to the Constitution of the



American Union. That same constitution, to which we look for freedom, they look for human slavery ; not for themselves, but for their neighbors. Here it is they find a healing balsam, to cover the deep wounds, on scourged humanity. Here it is they find one clause, which answers their full purpose.

“ ‘Now we, in truth, would have all mankind to do the will of God. We believe all mankind would have us to do the will of God. We believe the will of God must be done.

“ ‘It then becomes our business to learn how this lonely feature in the constitution, compares therewith ; in order that we may know the correctness of our own course ; and in order to the benefit of whomsoever it may concern.

“ ‘Gentlemen : this instrument of just praise, in every feature *properly* its own, is, in excellence, the rarest achievement of human intellect. Its genuine foundations are as eternal and invariable as the mountain granite ; its true aims and purposes, the delight of men. But in one stray feature, we believe it is against itself. And we believe, too, our judgments don't deceive us, when they teach that this one feature is altogether against the will of heaven.

“ ‘Our grounds of belief are these : first, we agree, that the will of God is the supreme law. For if it



is not, then the will of man must be supreme, and a dependent, created being, superior to his Creator, which is absurd. Second, we agree as to what the will of God is. Third, we agree, that the commandment to which we are to fix our attention in all matters of practical life, is the one that is the law and the prophets. Now we ask, how do these laws, which derive their validity from this one feature in the constitution, and which require us to surrender the fugitive from his bonds to his so-called master, comport with this touchstone of human conduct; this commandment, to which we are to fix our attention, and in all things conform; this simple, yet grand embodiment of the law and the prophets? And we ask too, how does this constitutional feature itself, comport herewith? If they disagree; if what each commands, is opposite and contrary, can we, having our wits about us, fail to know which to obey. Gentlemen, all laws, owing their existence to the constitution, are inferior to, and controlled by it. Constitutions are conventions and agreements among men. Their true and direct objects are, by themselves, and by the laws to which they give existence, to bind and constrain men, one and all, to do to each other, as they, each and severally, would be done unto. To insure this to all classes, and to all ranks, is their high and



studied purpose. Thus we perceive their real and legitimate design is, and is only, to conform in their measures and governing powers, with this God-given touchstone of human conduct. And their design could be nothing else. Now, if this be so, then it follows, that any part or feature of a constitution, that is in disagreement with this one purpose, is in disagreement with the constitution, and thus far, the constitution would be against itself. And likewise, if any constitution, as a whole, sought an opposite purpose to this third commandment, such constitution would be against the commandment. And as we have agreed, for reasons stated, that the will of God is superior to the will of man, and therefore, superior to constitutions, so, in cases of disagreement, his will, being superior, is controlling.

“Then it remains to us to inquire, does this clause in our constitution, on which our Southern friends hang for a defence and protection to their system, seek any other than this one isolated purpose of constitutions? Does it seek, as do the remaining clauses thereof, to bind and constrain men, to do to their neighbors as they would their neighbors should do to them? If it does not so seek, then is it not only against the purpose of the constitu-



tion itself, but is expressly and directly against the will of God.

“ ‘Gentlemen: do they disagree?’

“ ‘At this age it becomes almost a breach of good breeding to ask our neighbor, whether he would permit himself to become a slave to us; yet when it becomes necessary to institute a close inquiry of rights, it is the great and only true guide given us; and etiquette yield to duty. I then appeal to every man present here to-day, who, in all things, and at all time, accounts himself a man, comprehending his duty to himself, to his fellows and to God, and ask, would you, or either of you, consent to a state of enslavement? If there is no one present here, to-day; if there is no one slave-master in the wide expanse of the sunny South, who will, with good heart, and free will, exchange situations with our fellow-man, who is by superior force a slave, and allow to him, *the not-to-be-questioned right*, to sell each and every member of our families to distant and separate parts of the country, where their smiles shall be turned to tears, and their joys to lamentation, and their price be his money. If we will not have him, in any form nor degree, to subject us, nor our wives and children, to any of the privations and extortions of slavery; then you, nor I, nor any one elsewhere, are willing to do to our fellow-man,



a slave, as we would, he should do to us; and then, too, we cannot do the will of God, *as it is in heaven*, according to the *prayer*, and this third commandment, and at the same time, and consistently therewith, sustain human slavery. Therefore, gentlemen, it results that all laws which hang on this clause in our constitution, and also this clause itself, commanding us to do to our neighbor that which we would not have him to do to us, are directly opposed to the will of God, and in violation of it, and void. Gentlemen, I have finished, and yield my place to my able friend Mr. Buckingham.'

"On Mr. Aspinall taking his seat, Mr. Buckingham arose and said:—

" 'Fellow-citizens, after what our estimable friend, Mr. Aspinall, has said to us, with his accustomed ability and style, it is to be apprehended, that, in the doing of the will of Heaven, by an accurate and complete fulfilment of these commandments, and especially when on that fact rests the hope of eternal life or the dread of eternal death, that when the question is put to any one present on this occasion, Will you fulfil? but is ready to answer, I will. And in the fulfilment thereof, will not be deterred nor prevented by any opposing power.

" 'That never-varying sun, whose cheering beams this day gladden every heart of the assembled mul-



titude, dispenses its favors equally and justly to every living creature, and to enjoy them, none are too rich, none are too poor: so are dispensed the favors of Him whose creation that glorious wanderer of the firmament is. But these sacred examples, and the no less sacred requisition of these commandments, that this day have been so well defined, we are asked to disregard and disown; and in their stead, to behold our constitution of liberty, the honored work of our fathers, and there read a certain other requisition, a requisition on us to deliver up the fugitive from his chains, and charitably hand him over to his master. And we are told, with an ostentatious air of irony, that we are "advocates of a higher law," plainly meaning to say, that to do the will of God, as in these commandments it is clearly written, when constitutions are opposed thereto, is not to be tolerated. And that that law, which imposes on us the duty, not only to deny all charity to the man in his flight from wrong and outrage, but also with due dexterity, to seize and deliver him uninjured to his master, is the highest of all laws; that there can be none higher. And that it is a mere creature of a disturbed brain, a fancy, to speak of any other as superior to it.

"Now, while we admit, that that law, which has



for its object the enslavement of another, is a very high law; that it, by no possibility, could have been invented, save by a union of the highest state of enlightened intelligences, yet we cannot but believe, that however superior man becomes, in his onward course, to exalted morals, and dignified wisdom, and with whatever of excellence and worth his inventions, in his lofty grown state may possess, yet we cannot but believe, I repeat, that he is still inferior, and his laws less perfect, than is God and revelation. Not excepting even that law, which impels weakness into submission to strength.

“ ‘Now we do verily believe, in the sincerity of our judgments, that when we are told in plain words, “Thou shalt not deliver unto his master, the servant which is escaped from his master unto thee. He shall dwell with thee even among you, in that place which he shall choose, in one of thy gates where it liketh him best; thou shalt not oppress him.” That we comprehend our duty. We believe, that when the will of man ventures an opposition to the will of God; when constitutions estop us from doing to our neighbor as we would our neighbor should do to us; when men, in their enlightenment enact superior laws, commanding us, when a human being comes to our doors, an hungered, to give him no meat; thirsty, to give him



no drink; a stranger, to take him not in; naked, to clothe him not; that although these inhibitions on charity be the creatures of collected wisdom, yet we have too much apprehension they are a flight of human excellence that lead to death. We believe we dare not trust to them. We prefer rather to trust to the sacred volume. We believe we are not deceived. By its word we live, or else we perish. We believe our constitution to be truly a monument of liberty, well adapted to govern a free people. We believe it is a lamp of light and hope to all the world; but one dark blot of regret, marks its honored page.

“Fellow-citizens, upon the corner-stone of this constitution is inscribed what the God of nature taught us from the beginning, that all men are born free and equal, endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. But our contemporaries, men of this generation, with their much learning, think they have discovered in this, great error; and, in their wisdom, laugh it to ridicule. They say, all men could not be more unequal; and for proof, say, that one is short, another is tall; one is bent, another is straight; one is sickly, another healthy; one blind and lame, another sound; one homely, another beautiful; one rich, another poor;



one foolish, another wise; and thus, while one enjoys life's blessings, another suffers its woes; and so run through the list of physical conditions; and conclude with a self-satisfied flourish, "*Quod erat demonstrandum.*"

"Fellow-citizens, while we do not dispute this list of differences, still, in our humble judgments, we think we are not deceived in the truth of the text, to the full extent of its proper intendment. We see before us the weak man and his strong neighbor; the foolish man and his wise neighbor; but we fail to see the right which this circumstance gives, either to the strong man or the wise man, to enslave his neighbor, and call him his money.

"If wisdom were the criterion to determine the right to enslave, then a few of our gifted citizens would have a pretty extensive show of right to enslave most of their contemporaries. Yet, this very ground of self-estimated superiority in wisdom and intelligence, is asserted in defence of human slavery. But, it may well be doubted, that those, in making up their judgments of comparative intelligence between themselves and the slave, consider the fact, that they have had established among them, all sorts of institutions of learning from time immemorial, while the slave has ever been peremptorily denied all indulgence in letters; and knowledge of



every kind, whether superior or inferior, that give occasion to thought, to reason, and to judgment, is not now, nor never has been permitted to him. Suffering these privations, can it be otherwise, than that his mind should become murkey, and heavy, and blank? But, unfetter his brain; throw open the prison gates that confine his heart; unmanacle his soul; unchain his limbs; and let him stand forth in his liberty, and then measure his intellectual strength with his more favored neighbor.

“Gentlemen, it is an acknowledged fact, plain to the sense of every man, that it is by reason of these very bodily differences, this sense of our weakness and imperfection, that induces the union of mankind, and is the strong bond of civil society. Therefore it is, that the prudent among men, with an experienced eye looking into the future, seeing that old age will come; that sickness, lameness, and blindness will come, bringing with them their disabilities and wants, desire by industry, and the spirit and vigor of youth, to gather into a garner they may call their own, the necessities of life, and thus anticipate these disabling periods. We, for this purpose combine together, to contrive measures for protection against the strength of our more indolent neighbor, who is always awaiting his opportunity to possess himself of the industry of others. When



these measures are agreed upon, we establish for convenience certain authorities, and select from among us certain officers, to whom we commit their execution. These authorities and these officers, we support by assessed contributions from the fruits of our labor. Then, whether we be lingering on a sick-bed, or blind, or lame, or weak with age, still we are made free from apprehension of our more fortunate neighbor in vigor and health. The amount of property that any one man may garner up, depends on industry, ingenuity and chance. It is, therefore, plain that one will be more successful than another; nevertheless, he that has less industry, less ingenuity, and less fortune, must not be deprived of his right, which, in common with his fellows, he has, to employ the full extent of his legitimate ability, in gathering what he can, and call it his own.

“Gentlemen, human slavery is directly opposed to the laws of nature. The laws of nature are the original, general laws of God. And that law, declaring over what man shall have dominion, was given immediately succeeding his creation; and is the governing law on the subject all over the world. After God created man, male and female, and blessed them, he said to them, ‘Be fruitful and multiply, and replenish the earth, and subdue it, and have dominion over



the fish of the sea; the fowl of the air and every living thing that moveth upon the earth.'

“‘There it is written, at the very dawn of creation in easy terms and meaning; time has not effaced it, nor ingenuity perverted it; it was born into the world with man himself; it was that wherewith he was blessed; it will continue with him unto the end. And learned commentators, in defining man's natural and civil liberty, and just right of dominion, have in no instance departed from this first and great rule. It is true, that for a time, this law, to suit a fallen people was changed; but now it has again been fully reinstated; and we have no other guide upon the subject, except what exists in the law of doing to your neighbor as you would your neighbor should do to you.

“‘Can it be, that one man may take, by force and intimidation, without consent, the money from another's purse, to enrich his own, and not commit robbery? Can it be, that we may by force abstract from another, his bone and sinew, his strength and substance, and waste them upon our fields to enrich our garners, and afterwards sell the remnant of the subjected toiler for a price, and call it ours, and still commit no robbery? Aye, is it anything, in either case, but a flagrant transgression of Christian duty, and of the just laws of man and of God.



“ ‘Slavery, gentlemen, is a bold and daring violation of the institution of marriage; that most refining and ennobling feature in our social existence; that which alone builds up for us a sanctuary, that is sacred against the world. In our struggles with men, we may be overreached; our natural energies may be undone; the stirring spirit within us may be broken; our labors and justly earned property may be cunningly taken away; we may become poor and bereft, and without hope; the smiles of friends may be turned to lips of scorn; admittance to gay circles may be denied us; the doors of near and esteemed neighbors may be shut against us; but in this wretched hour of universal denial and destitution, there is one door which, if we are deserving, is never closed against us; through that sympathizing portal flows the golden stream of holy affection, forever and aye. To it we wander, and are not denied; we drink of the genial current, and its water is new life; by it our nakedness is covered, and our undone spirit made whole. This image of heaven; this panacea of life, is found alone in the bosoms of our wives and our children.

“ ‘Gentlemen, God said in the beginning, and Christ again repeated it, that “Man shall leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.” But this holy



alliance, this institution of marriage, is totally abrogated and made void, by the system of human slavery that is fostered in our land.

“The intercourse of the sexes that does exist, is not known as that of marriage. An eminent jurist, in determining a question of property, in certain issue of a slave, defines it thus: “Slaves are incapable of marriage, because it necessarily inferred civil rights, incompatible with the extensive nature of the master’s property. And as, therefore, such rights which are the essence of the institution, are not allowed to slaves, the term marriage, in a just and proper sense, cannot be applied to their contract; but another term, that of contubernium, signifies the idea thereof.” Thus it is openly declared that this institution we enjoy, *under the direction of heaven*, is wholly incompatible with human slavery, with “the extensive nature of the master’s property” in the slave. The male and female slave are totally inhibited, without their consent, the marriage compact; this bond of love and hope, this becoming one flesh. In high-toned, civilized communities, in elevated, enlightened societies, in true Christian countries, all compacts in inhibition of marriage are utterly void. But the disgraced man in bonds—the humble slave of the South—but the no less child of God, increased and



multiplied by his word, and by his word entitled to dominion over the fish of the sea, the fowl of the air, and the moving thing upon the earth, are denied this chief condition of human happiness. His would-be wife and child, with tender and piteous hearts, beating in fervent unison and love, are their master's money—mere money; and it is altogether incompatible with the extensive nature of his property, that they should be anything else; yea, nothing else. Gentlemen, I envy not his money. These hapless creatures are his trudge and his convenience; his to keep and his to sell, at any time, and to any place: and the smothered voice that would dissent, is by terror made silent. Then ensues the burning agonies of the soul on parting mother and child; then is heard the out-speakings of sorely troubled nature, bursting its confines; then is opened up the fountains of all-tenderness, whose waters bear away the spirit of the flesh; and lastly comes the humble prayer for mercy: but all is lost. Their master, in his frozen soul, turns his back upon that that would make angels weep. Grant mercy to them! their master grant mercy to them! they are his money, and mercy puteth nothing in the purse. In the high exercise of his extensive right of property herein, he will have sacrifice: the shambles at which he barter, the



altar at which he kneels and worships, will have sacrifice; and the father's, and mother's, and children's tears of anguish and broken hearts, are his pearls of gold, and jewels of silver.

“But they say, the bad slave, the won't-be slave, alone is punished, alone is sold from his wife and child.

“Good God! in days of yore, we held that governments derived their just powers from the consent of the governed; and proclaimed it unto nations throughout the world. And now, after having lived under it, to a goodly age, and grown great—great in strength, great in power, and great in enlightenment, have we at last discovered this a mere fiction—pleasing words, but no reality?

“Gentlemen, this will be answered with greatest candor, when the high hand of might attempts to rule over us. Has the slave consented to these things? Whence, then, this irreligious government over him? Whence this torturing of his flesh—this tearing asunder his heaven-bound ties, and selling him into distant parts, when his spirit essays to break its bonds?

“To say these things are right—to say they stand well with heaven—to say they evidence enlightened nature, is madness.

“Gentlemen, I have done. I believe my friend,



Mr. Aspinall, and myself, have stated the grounds on which we act—I believe we have stated them correctly. I know it is difficult for our Southern brethren to throw off old habits, and long-standing customs. But we will reason with them; we will ask them to reason with us, to do away with this national blight. It is rumored they ask us to buy from them these men, women and children whom they call their slaves. I cannot believe it. Can it be they would accept from us a price to cease transgression against the will of God? Can it be the millions of slaves that have lived their lives of strength-wasting servitude, enriching their masters of every generation for more than two hundred years, and yet have not earned their children's freedom? I will not believe it. Let us reason with them; let us show them that it is against true Christian duty, faith, and worship: that when Christ is in the heart, the slave will not be on the plantation, laboring without his hire; nor at his quarters; nor at the scourging-post; nor at the market-place. He will be a freeman, preaching Christ and his Gospel to his brethren, teaching them to love God with all their hearts; their neighbor as themselves; *doing the will of the Father in earth, as it is in heaven.* Gentlemen, in conclusion, let me say, that whatsoever ye do, do it for the



cause; but "give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God."

"These two missiles from the camp of the insurgents, I have caught up, and hand over to the readers of our journal for examination. By them you will be able to measure the calibre of the instruments that sent them forth. I have not had time to read them with care, but from the hasty glance given, they are evidently emanations from potent brains, a jumbling together of sickly sentimentalities. Freedom to all mankind is nonsense.

"I am happy, however, to inform, that the general government is now taking active measures to put an end to this mad adventure. The President, after much difficulty, was found at the house in the mountains, whither he had gone to enjoy its baths and regalements. On learning the serious state of the Union, he proceeded with all dispatch to Washington, and, although Congress had adjourned, was successful in speedily convening it. As soon as convened, he gave information of the extraordinary occasion that obliged him to call them together: and accompanied it with stringent recommendations of measures calculated to obtain a quick and thorough suppression of the disturbance; and avert the threatening calamities. I have understood, the chief instigators are to be arrested, summarily tried



and condemned; and their order of punishment to be, first, a full measure thereof for their own base and wanton conduct: second, a full other measure thereof by way of example, to deter others from attempting the same thing."



## CHAPTER III.

Of what befell Perigru before he had finished reading what is set down in chapter second of this history. He receives his mission. Discovers he had never had a natural father. Endeavors to learn the true source of his being, but the chapter ends before he succeeds.

THE concluding remarks of the editor, our worthy friend, Bartholomew Perigru, was not able to read. Being exceedingly weak in body, from his late illness, in consequence of certain potions which his physician still administered to prevent constipation of the bowels, to which he rather inclined, it came to pass, when he had read Buckingham's description of parting the slave-mother and her child, so great and burning was the outrage thereof upon his noble feelings, that he no longer could bear up against it, and sunk down from his chair beneath the tree, and gradually fainted away. A servant, who chanced at this moment to be passing, seeing her master in this melancholy, perhaps dying condition, quickly alarmed the household; and then ran, with all haste, for the physician and neighbors. Before these assembled, he had in a great degree, recovered from syncope; but so excessively prostrated was his system, that he was still unable to



move. His affectionate neighbors, not knowing but that something serious had befallen their much loved friend, instantly quitted their several vocations, and hurried to the scene. The crowd having collected, several of the older maidens, who, from curiosity and compassion, had pressed themselves into its centre, until they had got full beside the ailing man, soon became sensible the atmosphere was being filled with an odor not the most agreeable, and so gently backed out and walked away. As the presence of this thing indicated itself to those around, the ladies generally disengaged themselves, and moved off.

After they had left, Perigru was hurriedly gathered up, and conveyed to his chamber. His physician then gave him a mild tonic, and ordered his person well cleansed, and rubbed with some invigorating spirits; after which he was carefully and comfortably put abed. A few days of quiet rest under this treatment, were sufficient to restore him to the condition he had been before reading the foregoing speeches. As soon as he was thus partially recovered, his thoughts could not but wander incessantly upon the ominous causes of public concern; for he felt no less, if not more than any one else, these real causes for alarm. And not deeming it prudent, from advice given, to venture from his



room as early as he had done before, in consequence of the great nervous attack his system sustained, as well from the intelligence previously received, as from reading these speeches; and in conjunction, too, with the more superior malady of his intellects, that he now frequently engaged himself in devout and fervent prayer to God, beseeching him in his just Providence, for information and aid to avert the coming dangers, and protect his "statutes and judgments" from abuse and insolence, in order that they might continue to benefit his neighbors and friends, and the worthy of all human kind.

So earnest were his prayers, and so continuously did his thoughts run upon these things, that they consumed all the day, and abated not in the night. After some time thus spent, he fancied, one night, about that hour when animated nature lives but in breathing slumbers, as he lay stretched at length upon his couch, that his chamber was in an unaccountable manner becoming illuminated, and kept getting brighter and brighter, till at last it exceeded all things in nature for brightness. While this was occurring, Perigru lay quivering and sweating with fear, till his sheets were all saturated with water, and was more daunted and terrified than from all previous causes. At last his attention was drawn to a small cloud that appeared to him to be floating about in



the room, and which, after some time, enlarged itself, until it nearly filled his chamber, when upon a sudden, it totally vanished, and before this terror-stricken man stood a human form, speechless and motionless. And just as he fancied himself sinking through the bed, this death-stillness was broken, and the image thus addressed him:

“Son of the true light, fear not. Thou who hast never sinned, rejoice in thy being. I am Abraham, the patriarch of old, the chosen and blessed of God. I am straight from my place beside the judgment-seat, in the heaven of heavens. I am come to say that thy righteousness has long since been treasured there; that thy present prayers were resounded through the spheres with praises and joy, until heard by the Most High. As soon as heard, He directed me to visit thee this night, and declare, that with to-morrow’s sun, thou shalt arise with new strength; that thou art by Him especially appointed to go abroad among thy brethren, teaching the correct execution of His “statutes,” whereby the posterity of Ham, for sin, are to be slaves in the house of the children of Shem; that the descendants of Ham, quitting their fatherland, settled in Egypt and spread over Africa; that the slaves among you are of these people, and their time has not yet come; that your countrymen, who have just arisen



in contempt of Heaven, will, in their time, answer to their deeds. So be of good cheer; put on thy strength; prepare for thy work; and thy reward awaits thee at the judgment-seat."

With this, the spirit departed, and the chamber becoming filled again with its natural darkness, Bartholomew Perigru passed into a deep sleep; and for eight continuous hours, slept as he had never slept before.

Next morning when he awoke, he beheld the sun already well up, and playing brilliantly into his room. He presently remembered the events of the night; and while yet querying in his mind whether the vision he saw was a dream or a reality, he arose from his bed, when he became astonished at the strength he possessed; for he felt as one young, and light of heart, and sound of body. These words of the vision then recurred to his mind; "With to-morrow's sun thou shalt arise with new strength." Whereupon, he was soon persuaded that what he had seen was neither dream nor fancy, but must truly have been what the vision proclaimed itself; and if so, it was to be obeyed. So, rising from his chair on which he was seated, and in a half dressed condition, he paced the room, calling to mind the entire address of the spirit. Achieving which, he suddenly stopped, and stretching



himself erect, and expanding not a little, thus spoke out aloud.

“Who am I? am I Bartholomew Perigru? or is Bartholomew Perigru myself? Can it be, that I, so humble, am so blessed? Can it be, that my prayers for aid and counsel have been heard, and thus answered? Can it be, that to Bartholomew Perigru is given the teaching of the right execution of the “statutes and judgments” of Jehovah? Yea, verily, it is so. Then Bartholomew Perigru, prepare to obey.”

So saying, he again took his seat, and began to complete his morning toilet, which, when he had nearly done, he heard a rap at his door, and opening it, found Margaret, a servant, there with his breakfast, consisting as it had for some time before, by reason of his weakness, of a little black tea, a slice of toast bread and butter, and a small quantity of jelly. Perigru gazed first at this, and then at Margaret, then again at his breakfast, and finally said, “Margaretta, return this to the kitchen; I will take my breakfast in the dining-room. Prepare for me a good slice of sugar-cured ham, half a dozen well-fried eggs, tea, preserves, and bread and butter.”

At this, Margaret stood astonished; for she was a good girl, and had great regard for her master.



Presently, however, she began to stammer out, "Doc-Doc-Doctor," intending to remind him what the doctor might say to this. But Perigru assured her he never felt stronger and better, and more like eating, in all his life; and again requested her with due haste, to prepare the aforesaid breakfast. So, without further question, she departed for the kitchen, and calling Peggy, the head cook of the Perigru establishment, and whose proficiency in the art of doing up whatever pertained to the table, was in no wise inferior to any whose vast ability herein has recently become so famous, she said to her, "Peggy, Mr. Perigru wants a nice piece of sugar-cured ham, six eggs, tea, and plenty of bread and butter and preserves, for breakfast, this morning, and wants to eat it in the dining-room."

"Gracie sakes," said Peggy, after a wondrous pause, and gazing at Margaret, "what do Massa Perigru mean?" she continued, "six eggs! ham! eat in de dinen-room! Doctor say he must eat berry little."

"I don't know how it is, Peggy," answered Margaret, "but so he ordered; and said he never felt better and stronger, and more like eating, in all his life."

"Ah! well, be's dat so, den here goes for," returned Peggy. "But say, Margaret, I'se wonder-



ful glad to hear dis; for me 'gan to fear Massa might be tooked from us one ob dese days, and dat 'e'd make no good come to, Peggy."

With this little interchange of thought, Peggy began to do up the breakfast. And such ham, and such fried eggs, and such corn-bread and tea, as she prepared for her esteemed master, neither the celebrated Aunt Phillis, nor the good Aunt Chloe could have excelled. When the table was ready, and Perigru called, on taking his seat, and his olfactories, seizing on the rich odor plentifully exhaled from the dishes before him, he said to Peggy, who was yet standing beside the table, while Margaret was pouring out the tea:

"You against all the neighborhood, Peggy, for doing the kitchen art."

"'Deed, Massa, I'se glad to see you down stairs 'gain, but I'se berry much 'stonished how soon you be well."

"Yes, Peggy," continued Perigru, deepening his voice, and speaking more solemn, "we know not what a day may bring forth."

"No, Massa, so it am," said Peggy, as she left for the kitchen.

Perigru ate and ate, until Margaret began to have doubts about his ever getting done. He was drinking a cup of tea to each egg, and each slice



of ham he cut from the dish ; and so continued, until he had taken the last egg, and last piece of ham, and had asked for the sixth cup of tea, when Margaret, having as yet said nothing, but inwardly felt great anxiety, now, in as delicate a manner as she knew how, remonstrated against his eating and drinking too much, so immediately on his recovery. But Perigru replied that his appetite was truly epicurean, it was ravenous ; it seemed as if he could not get enough ; that he had eaten nothing for a long time, and now felt like eating everything, and didn't think, as long as he relished it, it would hurt him. So Margaret said no more ; and after he had finished his ham and eggs, he drank two more cups of tea to his dessert, and then left the table, as he said, a new man.

He proceeded directly to his room, having certainly eaten enough to arouse the most serious apprehensions, that he would sustain such a relapse as would not leave him Bartholomew Perigru much longer. On arriving at his chamber, however, he completed his toilet, and then proceeded to his library to obey the injunction of the spirit, when the doctor appeared at the door, and finding his patient in his then condition, he displayed more amazement than did either Margaret or Peggy, and doubting his eyes, approached Perigru, felt his



pulse, examined his tongue, and with his ear, for a stethoscope he had none, endeavored to determine the state of his chest, but could find nothing except that which indicated complete restoration of natural energy, and soundness of body; after which, he observed to Perigru, that he had not, in all his practice or experience, seen or heard a case of such rapid convalescence; and then conversing upon general common place matters, and not touching upon the "statutes and judgments" that were so much the subject of discourse with his neighbors, the doctor concluded that our hero never talked more rational, and recommending him to keep to his chamber a while longer, bid him good morning.

Perigru, for reasons I have never learned, communicated nothing to the doctor of what had transpired in the night, nor of the huge breakfast he had eaten. But now, feeling greatly rejoiced that he had come and gone, he began hurriedly to pace the room to and fro, ejaculating praises to the spirit of Abraham, and blessing God for his deliverance from further disturbance, being able now to prepare in earnest to traverse his country as the especial appointee of Heaven, to teach the right execution of the statutes thereof. Before taking his seat, however, he commenced repeating several times to him-



self, "Son of the true light, fear not," and then sat down, musing on these words, to discover their meaning; and the more he thought, the more earnest he became: he believed they augured some great mystery, but for some time nothing would occur to his mind in all his range of study, that would at all enable him to unriddle it. At last, as of a sudden, and altogether intuitively, he really and truly believed, he had never had a natural father. This now, to his great rejoicing, explained to his entire satisfaction, a doubt which for some time had taken possession of his thoughts. For certain circumstances did exist at a time when they should not have existed, by which he certainly not unreasonably doubted hereof; and from which, it was evident to his senses, that some supernatural agency had caused his being, and the instrument of this agency was a ray of light, to which the spirit of Abraham must have referred when it proclaimed him "son of the true light." And he was the more persuaded that there was no delusion in this, from his having read in the books that the grandmother of Genghis was the mother of a most excellent and worthy son, in no other way than by a ray of light. And, indeed, by his much reading, he had discovered that it was not an unusual circumstance to be indebted for existence outside of the appointed



method herein. He remembered the great-grandmother of Kien-Long, once the worthy Emperor of China, became the boasted mother of a valiant race of heroes, through eating cherries. He remembered, too, the existence of the great Fo-hi was due to his mother having seen in the sand, when walking on the banks of a lake, a large print of a man's foot, and becoming at the same time surrounded by a rainbow.

These evidences, crowding upon his mind, were to him overwhelming proof of his high calling. And there remained but one doubt which yet bothered his wits; for the spirit had proclaimed him "son of the *true* light." Now he doubted, that of the several rays, which it was; but soon concluded that it was either the red or the violet. For it had recently been determined that these rays, when polarized, produced the greater perturbed phenomena; and therefore, one of these was to his thinking, the true light, and to determine which, he now racked his brain, and invoked all his logical learning to open up the doubt.

Here the reader may ask, and not without certain truth, why need Perigru perplex his mad brain about this matter? For, whether it was to the red ray, or to the violet, that his existence was due, it was of no possible importance to him; since he was



satisfied that it was from one of them; and, since the spirit had informed him, it was the *true* light.

This query from you, reader, is just; and I know not the answer to it. I can only say it is a part of the true history of Bartholomew Perigru; and so given to you. You will not understand that the worthy man was crazy by debating this point in his mind. He was far from being deranged in all things. His health of body restored to him, in a great measure, the right possession of his faculties, except as to the statutes and judgments of the Pentateuch. And especially those that relate to the punishment of the descendants of Ham. And, although, it was the height of madness to believe himself the Son of the true light, yet having persuaded himself of this, it was not so to debate the doubt he entertained as to the particular ray. For, although no conceivable importance could have arisen to him by so doing; and, although by this, he was wasting that time which he should have devoted in preparing to obey the command of the spirit, yet it is not unnatural. On the contrary, would that its naturalness was not so great. It may be asked, wherein does man perplex himself more than in matters of no importance to him in his present condition and duty. We are settled in belief, from proof convincing to reason and judgment, that Christ is the Son of God;



that His mission on earth was to atone for the sins thereof, and to prescribe for us, by a few simple commandments, an easy and safe way to life eternal. But, instead of confining ourselves absolutely and altogether to the studying, teaching and doing, what He taught and directed; scarcely had He finished his work, and the heavens again received Him, before we began, and have ever continued, to trouble and perplex our minds about His essence and nature; what part He filled in the Trinity; whether He was co-eternal with God and the Word, or was the Word, or was God, or the Son of God. And a thousand and one similar and kindred questions, of which he neither authorized us to inquire, and taught us but little concerning. And yet, these questions have set families against families, kindred against kindred, and church against church, throughout Christendom. Therefore, reader, don't charge upon our fellow-countryman, Bartholomew Perigru, who never bore anything but love to us all, an unnaturalness for essaying to discover which ray of light was father to him.

But to proceed with our history: Perigru had just invoked his logical lore, as an auxilliary, in the solution of the great question his mind had suggested. He debated proposition after proposition, in *exposita* and in *converse*, in *reverse* and in-



verse, and every sort of verse, to which even the present advanced state of learning in that science is yet stranger; and still he doubted. He next arranged his points of debate agreeably to well-established syllogistic formulæ; and their several terms, particularly the ambiguous middle, under its various heads; as the "*Fallacia Figuræ Dictionis*;" the "Intrinsic and accidental equivocations;" the "*Fallacia accidentis*," with its converse, "*Fallacia a dicta secundum quid dictum simpliciter*;" together with many more, as yet also unknown to the science. These he belabored with untiring energy. His brain, now growing cloudy and confused, his argument assumed the form of non-logical fallacies; such as the "*Petitio Principii*;" and its near of kin, "*non causa pro causa*;" the "calculation of probabilities;" and "arguing in a circle," &c. And this brought him to the final fallacy, to wit, the "Irrelevant conclusion," commonly known as "*Ignoratio elenchi*." When, at last, with his wits as confounded and unmeaning as his logic, he ascended to the grand culminating terminus of the science the "Destructive Dilemma," But being now late at night, he rested his labors and went to bed.



## CHAPTER IV.

Perigru determines the source of his Being.—A word in his praise :—  
Prepares for his mission ; and accomplishes his first duty therein  
with as much courage as anywhere displayed in the course of his  
first adventures.

NEXT morning when he arose, having enjoyed during the night a balmy sleep, his intellects were more clear and vigorous ; and, dropping his logic, he, in the course of the morning, and with some degree of belief still in favor of the violet ray, announced to himself that the weight of his judgment would have to be given to the red. That the characteristic difference of their nature, as recently it had been determined, was, that the red ray when polarized manifested the greater degree of heat, but less electrical phenomena : while the violet ray manifested the least degree of heat, even a coolness of temperature, but a tendency to great electrical disturbance. So that, with this difference in their essence and nature, he pronounced it, as his judgment, that the red ray was the one to which the spirit referred, in using the expression, "true light."

Whose imagination is so gifted, as, maintaining a regard for truth, can yet depict to himself, that all-



joyous expression of countenance, which the good soul of the immortal Perigru lighted up, as he settled himself in opinion of his high-born condition, and still higher object, to which he was now about to consecrate the balance of his days; the complete restoration to his country and to the world, the very statutes and judgments themselves, as, word for word, they are recorded by Moses himself.

Oh, happy age, and happy country! the muse-inspired-poet's pen, in coming times, in extolling verse of measured cadence, shall relate that to you were reserved the glory and honor of the birth, life and death, of him whose greater, never existed on this side the great ocean. Oh! wondrous and renowned Bartholomew Perigru! to you will the sweet flowing voice of the bard be raised as he tunes his guitar in mellow harmony to celebrate the day wherein thou didst commence, without further disturbance, thy work of preparation, and in due time didst sally forth to fulfil thy great mission! Ages will pass, and still pass; but this day's anniversary, will the scholastic youth, as the drapery of manhood gathers about him, in flowery vales, and on zephyr-fanned hills, with an eloquence of fire, and a genius of wonder, rehearse the praises of thy name and deeds.

And now, asking pardon, O spirit of Perigru! for



this feeble tribute—this faint imitation of some more excellent but, to heroes, less worthy—I now, for the first, that thy fame be better known, invoke that thou wilt vouchsafe thy aid in the good conduct of this most true history, until it shall fully end.

Perigru, having thus determined the source of his being, again took his seat, and, with his searching eye, surveyed his library of many books, till his gaze rested on the old family Bible—one that had been presented to his mother on the occasion of the birth of her first-born son, the inimitable Perigru himself. But little did that worthy lady dream of the fame that would be brought upon the family of Perigrus by this new type thereof.

The Bible being taken from its resting-place, was, with the dust of years upon its aged covers, laid before him on the table. Whether he had ever opened it before in his life, archival depositories, and the memories of aged men and women, inform nothing. His much respected neighbors entertain but an opinion thereof, and even in this they differ: some thought they remembered seeing him open it occasionally at church, during service; while others believed he never opened it at all. Some remembered hearing him say, that after he should progress somewhat further with his philosophical investigations, he intended studying it closely and tho-



roughly; but the circumstances which now prevailed, occasioned him to do this earlier than he otherwise should have done. Be this as it may, the history is, that Bartholomew Perigru was, at best, a fresh inquirer herein; and that after he had taken the Bible from the library, and placed it upon the table, and before opening it, and even before cleansing the dust therefrom, he, with marked reverence, thus addressed it:

“Thou Word of Jehovah! this day have I selected thee from among thy companions in the case, that I may study with care thy ‘statutes and judgments;’ and then, as the spirit hath commanded, go out among the chosen sons and daughters of the blessed Shem, teaching, in all things, to obey and do them. But more especially how to deport themselves, in obedience hereto, towards the children of Ham, whom the Lord hath humbled.”

This being done, and having also removed the dust, he opened it, and slowly and carefully read and studied each word, sentence, paragraph, chapter and book, for two continuous months. When everything contained in the Books of the Law, even as Moses hath desired, he fully committed to the end of his tongue, and could speak it forth with a facility known only to a Perigru.

And now, reader, prepare thy curious eye to look



upon this page, and behold that most incomparable achievement with which the sage Perigru began to obey what he had just studied. No doubt is to be discovered in the mind of any man, woman or child, throughout the vast district of his native place, as to what deed it was, with which he verily commenced the execution of his mission.

The history is, that having become strong in knowledge of what he was to observe himself, as well as to teach his brethren, he arose from the table beside which he sat, and stood upon the floor, silent, but deeply meditative. His soul was heavy; and after some time, thus opened his thoughts in speech.

“Strange! Strange! unaccountable! I know not the reason. Jonathan Fairspeaker, you alone know, and must answer. I have listened to your ministry, these five and ten years, and in all that time, I have never heard you speak of anything contained in the whole Books of Moses, save the commandments, and what relates to the ruling over the descendants of Ham. Whatever else it was you have preached, you took not from the Books of the Law, but from other portions of this volume. This is, among the things that are, to me, without a reason, and a great error. If the whole Law is



not to be obeyed, why is it given? The question is full of answer: and herein I see my mission.

“What was the first great covenant between God and man? Was it not, that flesh should never more be cut off by the waters of a flood; that a flood should never again destroy the earth? And what is the glorious and beautiful token of the covenant? Is it not his own bow in the cloud? And did He not proclaim it an everlasting covenant between Him and all living creatures, for perpetual generations? And how truly has He kept it! Beautiful emblems of the heavens! There is not one creature, on the broad earth, however lowly, looking on thee, and his heart not made glad.

“What was the second great covenant? Was it not that God would be a God unto Abraham, and unto his seed after him, in their generations; and Canaan should be to them an everlasting possession? And what was the token of this covenant? Was it not that every man-child should be circumcised; that the flesh of his foreskin should be circumcised.

“But where is this token now-a-days to be seen? Verily it is not. It was for man to keep; but he keepeth it not. Then is this covenant broken; and man wanders from his possessions in Canaan, and is lost; but God is not to blame.



“Oh, ye ministers of fair words! how little can we trust to you. Here is revealed the great necessity for all to read and study the Books of the Law for themselves. Ye dwell much in speech upon the mill-stone about the necks of the children of Ham, to whom belong the slave. And ye make the soul warm with your eloquence upon the lifting up of the children of Shem, to whom belong we. And for this, ye give prayers, and ye give thanks, and ye give praises. All this is well; it is right; and according to the Word. But when ye do this, ye do but a part of the Law. Why are ye utterly silent, and your eloquence ever stayed, upon the doing of the great token of the second covenant, without which we have no titles for our possessions in Canaan. This ye do not yourselves; and ye teach it not unto others to do. For this there is no rejoicing; no thanks; no prayers. If God has so kept the token of the first covenant, how ought we not to keep the token of the second! Herein plainly appeareth my mission.

Oh, thou spirit of Abraham, great is thy wisdom! In thee I rejoice. I rejoice that thou didst, even in thine old age, keep the token of this covenant; I rejoice that this day has dawned upon the world, that, in it, I too, may faithfully observe the same. Unseen power of heaven! thou God of



Abraham, Isaac, and Jacob! Thy ways are truly inscrutable! But thy will be done."

Here it is said he fairly ended his speech. And making no further ado about what was to be done, he immediately sharpened his knife, and then earnestly entreating the spirit of Abraham to nerve his arm, and make fearless his heart, our most matchless Perigru, be it known unto all the earth, in that very same hour, with universal nature wearing her serenest of calms, and with a heroism and a valor worthy himself, did most rigidly observe, and strictly and literally keep the great token of the second covenant.



## CHAPTER V.

In which Betty Doolittle, the constant companion of Perigru, is introduced to the reader; but more particularly her ancestors, whom, it will appear, fortune favored no less than others, whose just fame, not very long ago, was added to the world's history.

It was conventionally arranged between the great and benign Perigru, and the most excellent Betty Doolittle, (whose ladyship seemed most after his own good heart,) in consideration of favoring him with her agreeable company, and affectionately sustaining him, in the unenviable trials that necessarily must result from the character of his mission, that she should, in all things, be an equal heir with himself, to the never-ending gratitude and transcendent rewards, both in this world and in the next, to which, his good-dispensing labors, for the prosperity of his brethren and the glory of his country, would surely entitle him.

It, therefore, becomes the duty of an accurate historian, faithfully to record the merits of her life, whenever they are found interwoven with that of his; to the end, that whenever and wherever the balmy air that bounds our marvellous globe, shall echo the praises raised to commemorate the one, it



may be mingled, in mellifluous concord with those of the other.

But with the reader's memory still blooming with the fame of distinguished ancestry, by which old England is so richly flattered, in having rescued from almost total dissolution, such honored names, which, but for the timely demises of certain late worthies, whose illustrious lives have greatly adorned the sunny side of our Republic, and whose departed shades, the renowned family of Shem still so sorrowingly mourn, the world had never known. It was humbly imagined (now that occasion offered,) that something of the ancestral history of the gentle Betty Doolittle, should likewise be recorded, in order that the secrets of the past be further opened up, and the generous and noble hearts of *her* countrymen, sons of immortal sires, be equally made proud.

Accordingly, it is informed, that labor without consideration, either as to cost or pain, was bestowed to glean from its almost oblivious depositories, something hereof; no place beyond the great seas escaped our search: but alas! we remained sadly unrewarded, and our labor lamentably cast away—nothing reliable could at all be found.

At last it was suggested, that, perchance there existed a family tradition, in which all we hoped



for was carefully preserved. Means were at once set afoot for its discovery; and, lo! our efforts were crowned with a goodly harvest. We found her kindred as the old noble oak of the forest; beginning with but an acorn, and slowly rearing its head aloft, spreading its boughs abroad, and succouring a charming foliage, until it covered a vast area.

It is said, that Perigu was fully informed on the subject of this traditional history; that Betty herself delighted to repeat it, and the music of her voice added much to the magic of the story. This is esteemed sufficiently to account for the deep regard he entertained for her, especially after he had discovered the merit of his own existence.

It is also added, that because of the interest he manifested in her family story, and which he would now and then, after a protracted and fatiguing study, take occasion to hear her relate, and always listening with seemingly renewed interest; that in time she began to reciprocate his kind regard, and with no less of honorable affection than a woman mindful of a good name, can entrust to her opposite sex.

Know then, dear reader, this delightful family tradition.

In the year of our Lord, one thousand seven hundred and twenty-eight, in a Gazette, then pub-



lished in the city of Philadelphia, there appeared the following advertisement:

“LATELY IMPORTED.”

“A fresh parcel of likely men and women servants, and to be sold by Ebenezer Oldgood, at the Widow Smith’s, Walnut Street, Philadelphia, either for ready money, country produce, or credit.”

This advertisement brought to the widow’s one Charles Flexley, a farmer, from the county of Bucks, Pennsylvania; and making known to her the occasion of his visit, was shown at once into the office of Mr. Oldgood, who, always eager for business, conducted him forthwith to the likely collection on hand.

Charles Flexley was one of those who never want in business conceits; and priding himself loftily on bargaining to advantage, now walked round and round, through and among that crowd of dejected souls, offered for sale, for a term of years, to pay passage money; and carefully and shrewdly remarked, at leisure, all defects as they occurred, one by one, to his searching vision; at the same time not forgetting to be amazingly silent upon every good quality he discovered. After an hour’s indulgence of this sort of peering scrutiny, he was enabled to conclude which, of all that likely parcel



was most likely to suit his needs; so, advancing to Mr. Oldgood, who for some time had been compelled to effect a truce with his nerves, by reading the Gazette that luckily had issued that morning, and said,

“Mr. Oldgood! d’you see that shortest girl standing there?” pointing to three or four somewhat apart from the others.

“Yes, sir;” answered Mr. Oldgood, becoming more hopeful of his customer.

“I would like to speak to her,” continued Mr. Flexley.

Whereupon Mr. Oldgood conducted her to him.

“What’s your name?” inquired Flexley of the girl.

Who, making a slight courtesy, answered, “May it please your goodness, sir, my name is Mary Ditchfield.”

This answer suited the taste of Flexley, exactly, for it was savory food to him to be well entitled.

“Where are you from?” he laconically continued.

“From Kent, England, sir; got aboard the ship at the downs, sir.”

“What’s your father’s business?”

“He’s a haberdasher, sir; my mother is his wife, sir; and they have eight children, sir; and it goes hard with them, sir. And we heard much of rich



America, sir; so I composed my mind and said I would go there to live, sir. I went a-board the ship at the downs, but hadn't any money—the captain said I could go with the ship without money; but when I got to America I would have to be sold till I could earn my passage money, sir.”

Thus did the adventurous Mary unbosom her story. It had been her principal thought ever since she had left the downs of Old England. But, too much talk, was, in the knowing eyes of Charles Flexley, an irremediable defect in any servant girl. This little effusion from Mary, however, he was considerate enough, under the circumstances, to overlook; for he was not altogether insensible to the emotions, that even the dullest heart must enkindle on leaving the home of attachments, and wander to a new and distant country, companionless and unknown.

Therefore, after a proper amount of argumentation, in which Mr. Flexley, with much practical skill, summed up the objectionable; while Mr. Oldgood, in turn, and with equal talent, enlarged upon the favorable qualities, which the appearance of Mary seemed to indicate to each, finally concluded the following bargain: “Charles Flexley to pay to Ebenezer Oldgood £10, for the services of Mary



Ditchfield, for the term of four years. One half cash, one half credit."

This being settled and the indenture drawn and recorded, Charles Flexley and Mary Ditchfield, departed for the county of Bucks.

It is said that after the rehearsal of this traditional narrative thus far, the Doolittle family had learned to make a pause, in order to define two sublime features they had discovered herein. The first was no less than the germ of the American character itself. And when they would feelingly relate how Mary had left the home of much loved parents, the tender attachments of endeared sisters and brothers, the fame of an unequalled country, the magnanimous bounties of an estimable king; and poor, very poor, without bread, without money, without a change of clothes, without friend or companion, she went aboard the ship at the downs; and commending her safe keeping to guardian angels; and trusting to the waters of a not-to-be-trusted ocean, she embarked for the wilds of the New World. "Here," they would exclaim, "is to be found the true beginning of the American character! Enterprise! Heroic spirit! Bold adventure! Undaunted energy! Studied progress! or whatever thou art, thou wert in embryo in the bosom of our grandmother."

The second discovered feature was one exclusively



of family honor, and which they have ever since regarded with much pride. It consisted in such a man as Charles Flexley, of great noted discernment, selecting from among a large and honorable crowd of adventurers, their own distinguished ancestor, as most suited to his cultivated taste and choice.

It is added that the family have learned to portray these features with so much reality and pathos, that their auditors are compelled, in turn, to shed tears of pity, then swell with pride of family, then grow enraptured with love of country, and go away rejoicing that so much greatness existed.

After sufficiently lengthening out by way of commentary this tradition thus far, it in this wise continues: Mr. Flexley and Mary arrived at home, where they were welcomed by as social and friendly a family as history doth record. Each endeavored to make Mary feel at home and contented. It was drawing towards evening, and time to do what was called the evening work. So Annie Flexley, a daughter, conducted Mary upstairs to fix her simple toilet, and, while there, among other things, chanced to say, "I'm glad I han't got my hogs to feed to-night; for it's Janie's turn," when Mary cast upon her a look of round astonishment; and after a most eloquent pause, began to exclaim, "Feed hogs! feed hogs! gracious



alive! feed hogs in the great rich land of America! I never heard of such a thing, why, that's men's work."

"Oh! men han't always got time, neither," added Annie, with an air of independence which plainly told Mary it was a point not to be debated. Still, it was a new idea for a haberdasher's daughter, and she digested it well.

But Mary was considerate, and next day she did the work allotted to her; and in a short time was completely initiated. Mary had learned to feed the hogs; and Mary had learned to milk the cows; and Mary had learned to make the butter, and bake the cakes and pies, and make the apple-dumplings, and spin, and weave; and, in harvest-time, even to help to gather the grain and hay; and all other acts and things which in that day, were to be done, as servant to Mr. Flexley.

But, by and by, Mary heard of a great rich country in the far South, where the beautiful sun always shone; where the winter's storm and the winter's snow were never seen; where white people didn't work, but all things were done by the children of Ham. And Mary became electrified, overjoyed, and her heart beat for progress. And Mary said to herself, "I have served Charles Flexley two years



and a-half; I have earned him his £10; so Mary will go south."

In one week from this, in the night, as an unusually bright moon shone from the heavens, seemingly to counterfeit day, Mary arose from her bed, collected her scanty wardrobe, and quietly left the house.

She was alone,—in a strange country,—at a time when no human voice was to be heard, no human form to be seen; but still, universally still, was all living nature, save the ever-buzzing insects of the wood, and the croaking frog of the pond. But Mary heeded nothing. Her fancy was gazing on the resplendent pictures of the elysian South, as onward she moved, with quick step, towards the "City of Brotherly Love."

Next morning, when the family arose, the servants began to inquire, at distant intervals, "Where's Mary?—where's Mary?" But Mary not appearing, her absence was brought to the notice of Mr. Flexley. Mr. Flexley made it known to Mrs. Flexley; and Mrs. Flexley to the young Flexleys; and then ensued a scene of rural excitement, such as the Flexley establishment was never before known to have sustained. There was Mr. Flexley, and there was Mrs. Flexley, and there were the young Flexleys, and the Flexley-servants—all in rare confusion,



going to and fro, in quick succession, from cellar to attic, and attic to cellar, carefully searching every room, closet and corner of the old Flexley mansion. Then followed racing and running to pig-sties and cock-lofts, hen-coops and barns, stables, sheep-pens and out-houses, each nervously inquiring, "Where's Mary? where's Mary?—where can she be?" But no hiding-place contained the presence of not-to-be-found Mary.

"Go, look whether her clothes are in her chamber," exclaimed a voice—an item not before thought of. And the servants ran, and returned, saying, "They are not there, either." So the young Flexleys said, "She's gone off;" and Mrs. Flexley said, "The proud thing has run away;" and Mr. Flexley said, "She's cut sticks, that's certain; but I'm not a Flexley, if she escapes with a year and a half of services due me. Bob, feed and saddle Toby." And Bob did so, and brought him forth, neighing and dancing; for a noble steed was Toby; and away, fleet as the antelope, he bore his master onward to Philadelphia.

Next morning, there appeared in the Gazette the following:

"Run away from Charles Flexley, in the county of Bucks, a servant woman named Mary Ditchfield, of short stature, thick and fat, light haired, with a



broad red face; had on a striped linsey-woolsey petticoat and waistcoat, a gown with broad red stripes, blue stockings, and leather-heeled shoes. Whoever secures the said servant, so that her master may have her again, shall have forty shillings reward, and reasonable charges."

For five successive weeks did the Gazette herald abroad this advertisement of Mary's escape. But days passed, and weeks and months rolled by, and still no Mary returned to the Flexley family; and Charles Flexley paid no forty shillings, and reasonable charges, to her fortunate securer. But proud Mary—dishonest Mary—too-good-to-work Mary—and not-better-than-she-ought-to-be Mary—flowed freely and sweetly from the lips of the disappointed Flexleys. And time still waned; a year had gone—two and three years had fled—and Flexleys had forgotten Mary. But the fourth year was a year of news—forgotten scenes were revived. Flexleys read in their Gazette the following:

"JUST PUBLISHED.

"God's Mercy surmounting Man's Cruelty, exemplified in the Captivity and Redemption of Mary Ditchfield, who was taken captive by the Indians in Bucks county, Pennsylvania, in the year 1731, and carried to the far West. In which are inserted



sundry remarkable preservations, deliverances, and marks of the care and kindness of Providence over her, worthy to be remembered. The substance of which was taken from her own mouth, and now published for a general service. To be sold by Alexander Kreemer, in Philadelphia, and William Austin Smithfield, in New York."

Flexleys looked at each other in silent surprise. But kind feeling Flexleys could not long contain, and delightfully blazed forth in eloquent emphasis, "Just good for her, the runty! just good for the proud thing! took her in when she was poor and naked! fed and clothed her! the good-for-nothing jade! guess she'll learn when to trifle with the charity of the Flexleys. A just retribution!"

Early next morning the gallant Toby received an additional measure for his breakfast, and with the rising sun, was the second time bounding over the turf with his master, to Philadelphia, to secure Mary. But Mary had told her story, and ere it had issued from the press, was floating on the wave towards the sunny home of her dreams and fancies.

Flexleys were again outdone—revenge on Mary would not attend them—and the benign family murmured once more. But a twelve-month passed, and it was only now and then wondered where



Mary was. The Flexley estate yielded its harvests, and the mansion received its government, as though Mary had not been.

Mary settled in Nansemond, and soon grew in esteem with her neighbors. In five years she became Mrs. Doolittle, and in season was a beloved mother to six children. Richard was the youngest, and the neighbors said, "Richard is mother—in eye—in countenance—in complexion—in form—in very image, he is mother." And as the boy grew, Mary loved him greatly, and he honored her in return.

Richard was twenty, and his country and England were nearing the point of open hostilities. And when, at last, that small, but firm and noble band of his countrymen, in solemn convention assembled, declared the United Colonies, free and independent States, Mary's Richard took the field to defend that Declaration; and Mary rejoiced. And in many a bloody skirmish did he sink his sabre into the bosom of a Britain or a Tory. But none equalled the day of the ever memorable Savannah defeat, where four hundred Americans, and eight hundred Frenchmen atoned with their lives, the madness of D'Estang. And when the retreat was at last sounded, and that daringly brave Jasper rushed



forward to pluck from the enemy's works those gold and silver embroidered colors, which the Lady Elliott presented him for patriotic valor, and which he had boldly placed there at the onset of the engagement, as an additional ensign, by the side of which he fought, but in the act of taking them away, received his mortal wound. At that critical moment, the second in nearness to that all beloved young man—immortal Jasper—was Mary's Richard.

The war ended. The Declaration was maintained; and Richard's country numbered among the nations of the earth.

Richard returned home, laden with the fame and glory of his daring deeds; and neighbors and friends gathered around him, and many hours were whiled away as he told of cunning manœuvres—skilful surprises—fearful chases—bloody encounters—and soul-harrowing, ghastly sights.

Richard married, and Betty, the worthy and much respected governess of the illustrious Perigru's establishment, was his fourth daughter, endeared to him for many valuable reasons, but none more so, than for that perfect resemblance she bore to himself, and his cherished and enterprising mother.



Mary and Richard died full of years, and left behind them a long and beloved remembrance.

Of the remainder of the Doolittle family, suffice it to say that they married young, and became exceedingly numerous, and filled various stations in life. And so, gentle reader, ends the chapter on ancestry.



## CHAPTER VI.

Which treats of further matters belonging to this history.

FIVE weeks and three days, and Bartholomew Perigru was made whole of the wound he had most courageously and obediently inflicted upon himself. During this time he had found means to collect a vast deal more knowledge concerning that most "Divine Institution" of slavery, at this age existing in the world. He had heard there were extant on this subject, certain most ably written works, by men, learned, greatly distinguished, and high in the calling of life. He sought them out, and obtaining them, soon mastered their propositions, together with their logical argumentations, both plain and ambiguous, inductively set forth, as proof and demonstration of the same.

He further bethought himself of the loneliness that would attend his travels, without a companion fashioned to his liking, and accordingly made up his mind to procure one, if he could be so fortunate. He could not remember, in anything the spirit had said, that such would be objectionable, and therefore concluded, much to his humor, that it was a matter left altogether to his own wishes.



After some time spent in thinking who would most likely answer so rare a purpose, he became of opinion, that there existed none, who, in all things, under all circumstances, and on all occasions, would be so exactly the person, as his own ancient and long-tried housekeeper, the virtuous, and not-to-be-surpassed, Betty Doolittle.

Perigru cherished too, in his bosom, a flame of genial regard for Betty, as well on account of her superior worth as his housekeeper, as of her own gentle and obliging disposition. And this had grown more real, in proportion as he became acquainted with her family story. He often pondered for hours together, on the Indian captivity of her grandmother; the pain-suffering, cruel, yet sometimes joyous incidents thereof, and became redoubly convinced of what was too plain not to be seen, the "great care and kindness of Providence over her."

And now, that Perigru had learned the true source of his own origin; and believing that Betty, springing from a family eminently in favor with Heaven, must likewise, in some sort, be watched over by the same high existence, he was the more strongly and surely convinced of her fitness to bear him company in the great work of his mission.

Under these influences and impressions, early one



day after dining, Perigru demanded her presence in his study. Her age at this time was forty-seven, and excepting the necessity of a little more length of apron-string, and a few more wisdom marks, still answered to the description by which Charles Flexley, the much-to-be-admired head of the Flexley family, advertised her grandmother.

Betty was soon on hand, awaiting an answer. Perigru leisurely asked her to be seated on a chair he had drawn in proximity to his own, ere she had entered; and then with true scholastic dignity, thus slowly opened his mind.

“Betty, in consideration of the rebellion that has broken out at the North, led on, as the Rev. Jonathan Fairspeaker informs, by that prince of devils, the indefatigable and ever-vigilant Beelzebub, against the constitution of our country, and the most plain ‘statutes and judgments’ of Jehovah, setting themselves presumptuously above them, it has been given unto me to go among our brethren, who are now, and ever have been obedient hereto, and are still desirous so to be, and them teach, comprehensively, the true execution thereof, that they may be the more knowing and better able to defend themselves in the premises. But especially to teach that portion of the Law which provides for the enslavement of the posterity of Ham, to the



glory and greatness of the children of Shem, wherein our brethren so much delight, as they ought, and are, therefore, solicitous to observe in peace."

Of this discourse, Betty understood nothing, save that it concerned the rebels at the North. But confiding fully in her master's good intention, and believing he was about to undertake something of importance, answered, "I think that's a very good and necessary thing."

"That is just it," said Perigru; "Nothing is more good, more necessary, and more God-serving. I have the highest evidence of the truth of this."

"What a pity such bad men live up North there!" seriously added Betty, while Perigru was arranging his thoughts, and presently continued:

"What I am now about to ask of you, Betty, you are at full liberty to consult your own wishes before granting. From evidences full and plain to me, I am ordained of Heaven to travel among our countrymen, who are our brethren, children of the same family, whose head was a favored son of Noah, called Shem, and lived in the early history of the world, and them teach how to rule lawfully over the family of Ham, another, but ill-favored son of this Noah, and who also lived in the beginning of the world, to whom belong our slaves."



Betty, still believing that Perigru fully knew what he was talking about, allowed him to proceed without any questions.

"In the execution of this duty," he continued, "I am apprehensive, that I would, at times, be attended with great solitude. I, therefore, propose to myself to procure a companion to journey with me, through all my labors."

Betty, comprehending what her master meant by this, said, "I think that would be very desirable."

"And, Betty," continued Perigru, "I have reflected much on the matter, and can conclude on none who will so agreeably suit my wishes as yourself."

Betty surprised and agitated, replied, "Indeed, Mr. Perigru, indeed you flatter me much; but, I fear—I fear—indeed, indeed I do, that we would be laughed at, by every one, to go about this way."

Perigru resuming; "Never take thought, as to that; the good to be done, is alone to be considered. There may be some that will laugh; but, to such, little has been given; and, from such, little must be expected. The time allotted to us in this world, is short, very short; therefore, as much good as we can do, before we leave it, let us do, and be quite unmindful of the much-to-be-pitied fellows, who may think they have whereat to laugh. For verily there



be some who laugh, and laugh horsely ; yet, if asked the cause, could not, for their lives, give it."

"That is all very true," said Betty; "very true indeed; but, still it makes me feel kind-a queer, it does, indeed it does, Mr. Perigru, I can't help it."

Perigru, straightening up, and looking grave, with impressive speech said: "Listen to me, Betty. We live in this world for a purpose. That purpose is sole and exclusive. It is, to do good; good according to the law; good to ourselves; good to our neighbors and friends; good to all mankind, save those that belong to the children of Ham. Those God has cursed—cursed for a cause of long standing—cursed for their father's great sin, the sin of *presumptuousness*. Their time of deliverance from this curse has not yet come. And it is given unto the benign, and much-favored posterity of Shem, to be the instruments to inflict upon them the grievances of this curse.

"This, to the family of Shem is their great liking; it is the chief source of their extended comfort and happiness. And, that they may continue safely in the full enjoyment thereof, it is given unto me of Heaven, to go abroad among our brethren, increasing their knowledge in all that pertains to the high wishes of Jehovah, respecting His great institution



for the punishment of Ham; and His judicious appointment of Shem to superintend and enforce it.

“Now, Betty, if you will accede to my hopes, I have this to propose. I have no heir to the large estate I already possess. The achievements, I shall accomplish, will win for me the loud applause of all good and great men, throughout the whole family of Shem. My beloved countrymen, will record my name for countless ages. My renown will extend to the ends of the earth. Of all I now possess; of all I may acquire of fame and renown; of all the rewards I may become entitled to, in this world and in the next, you Betty, shall be equal heirs with myself, in consideration that you vouchsafe to bear me company.

“And for this consideration, too, that you may in no event sustain loss, thereby, I propose, in imitation of an old and most excellent English friend, immediately to execute a mortgage for three thousand dollars to be paid you, after you shall have accompanied me to the end of my mission. My English friend mortgages his estate to that amount in favor of his valet, in order that they might first study the languages, and then travel for their pleasure. I prefer, while I live, to serve mankind; and what I do shall be directed to this end.

“I have yet this further matter to state. In stu-



dying the wisdom of philosophers, I early learned that they regarded the ultimate act of love, as a folly, altogether beneath them. This judgment of theirs, I have well considered, and never discovered it to be error.

“I also early learned, that, to marry, by reason of the troubles, and sore afflictions brought upon a man, who is father to beloved offspring, when injury or death befalls them, is an additional folly and weakness, and below the rank of a philosopher. In this, too, I have found no error. Therefore, it is, I have never loved, and never married; and, accordingly, shall never hold out any inducement therefor, to any one.”

Whatever of misgivings Betty may have entertained, concerning this, from the previous part of his discourse, this last undid all doubt. And sufficiently understanding what Perigru intended hereby, with becoming seriousness thus replied:—

“I, too, Mr. Perigru, have never married. I have never forgotten the sermon the Rev. Mr. Chiles. preached, about five-and-twenty years ago, on what Paul says about marrying. I have since read very often all that Paul says about it. He says, he speaks it by permission and not of commandment. He says it is no sin to marry. I think he is right there. But he says such shall have trouble in the flesh. I



think he is right there. For this reason, he says, if the unmarried can contain, they had better abide as they are. I think he is right there. So I thought it best not to love, and not to marry. And, so I shall never hold out any signs of it to any one either !”

Perigru, resuming ; “Betty, I was not aware before that Paul was so wise a man. But, since it is so, and you agree with him, it occurs to my thinking that everything converges most strongly towards inducing you to bear me company. I, therefore, hope you will consider of the proposals I have made you, and let me know your mind in the morning.”

“I will do so,” replied Betty, leaving Perigru’s study.



## CHAPTER VII.

Wherein is concluded what was begun in the last chapter.

BETTY proceeded directly to her chamber, and seating herself beside a favorite window, looked out upon as elegant a landscape as the eye could wish to behold. One eminently arranged to enkindle heavenly thought, and raise the soul in unison with angels. A green wavy glen stretches out far as human sight can peer. Springs of cool waters richly encircled with tall bending grasses, beauteously bedropped with the flowrets of the mead, lend variety's charm to the picture. Two deeply shaded, and gaily curving brooks, with countless little fishes sporting old time away, ripple along through the gorgeous scene. The free little travelers of the air, with robes of velvet plumage, nestle in the coppice-wood, and warble in the groves; clusters of little lambs graze on the hillocks, and play in frisky dance upon the vale. And away in the borders of this magnificence, where the easy-sloping mountain lifts its crown seemingly to the blue vault itself, the stern steadfast oaks of the forest sink their cloven feet in the earth, and stand firmly and proudly as Olympus.



On this incomparable landscape Betty gazed for hours together, and her soul was filled with "the milk of human kindness;" and Bartholomew Perigru owed much to the inspiration of the scene for Betty's compliance with his wishes.

After some time spent in admiration of the view, she began to consider Perigru's proposals. She thought of her family story; pondered on the suspicion he entertained of her being likewise in some sort under the care of Providence; of the rare and magnanimous offers he had made her; of the goodness he possessed, greatly exceeding even what she had before believed. Then carefully weighed in judgment the doubt she had concerning his mind; for, though nothing had been told her, yet she had not been altogether unobservant of certain things that had transpired which in no wise could be charged upon a rational state of intellects. And, lastly, she bethought herself of the declarations he had made of going among certain brethren and children to do some strange thing of which she had never before heard. And after having of these things long considered, she concluded that inasmuch as her master was so kind to her, it was no more than christian duty to be kind to him; and resolved that as he was about to take this journey among those children and



brethren, to do what she could not comprehend, it was her duty to accompany him, if for no other purpose than to take care of him.

And thus her meditation having ended, and her resolve settled upon, she betook herself to bed.

Next morning, after breakfast, she proceeded to her master's study, where she found him in patient expectation for her answer. With smiling countenance, she approached, and took the same seat she occupied the morning previous.

"Well, Betty," said Perigru, "I hope you have considered favorably of my wish and proposals."

"Yes, sir, Mr. Perigru, I have," replied Betty, in pleasing tone and manner.

"Then you accede to them, and agree to bear me company to the end of my mission?" added Perigru.

"Yes, sir, I do," said Betty.

"In two days then we shall start, I shall have the papers executed forthwith, and you prepare such things as you may think necessary."

"Yes, sir, I will," answered Betty, and so left his study.

No tongue can tell, nor mind conceive the unmeasured joy of Perigru's heart as he silently looked towards the judgment-seat whereby Abraham sat, and inwardly spoke enraptured praises to his good spirit, for the kind interposition he verily



believed him to have made, in getting his Betty to consent to his wishes.

And then after a time humbled himself upon his knees, and thus gave vent to his soul: "Oh! Thou that hast made the heavens and all things that in it dwell; Thou that hath made the earth, and all that on it abound; Thou, that in times past didst raise up unto Thee a people, even the children of Israel, and on eagles' wings didst bear them forth from out the iron furnace; Thou, that didst speak unto them Thy covenant, even the ten commandments, from out the midst of the fire that burned unto heaven with darkness, clouds and thick darkness; and they did hear, and did live; Thou that didst raise up Moses to be a guide and ruler to Thy people, and declare to them Thy further statutes and judgments; Thou that didst appoint Thy people to continue the execution of Thy judgments against the children of Ham, who had grown greatly presumptuous, and went about carrying their heads haughtily, and laughing, and sneering, and mocking, till Thou didst so humble them, that not even a Bezer, a Ramoth, nor a Golan was left whither they might flee Thy invoked wrath; to Thee, yea to Thee, I unfold my soul, my mind, my heart. Oh! happy, thrice happy, am I that I live! Happy, that as I live, I have found favor with Thee! Happy that Thou hast ap-



pointed me, even Bartholomew Perigru, through Thy most blessed Abraham, to instruct the children of Shem, in the great work which he, Abraham, began, even the humbling, enslaving and prolonging through all time, the curse, of the family of Ham. Happy am I that Thou didst permit unto the good spirit of Abraham to prevail on my much esteemed Betty Doolittle to accompany me in this great mission; and now, that Thou hast confided to me so important a trust, in two days I shall depart, and with strict fidelity and accuracy, diligence and activity, execute and teach, unto the children of Shem, whom Thou hast made unto Thee, a kingdom of priests, and an holy nation, Thy statutes and judgments, even all the statutes and judgments of the Books of the Law."

With this, Perigru ended, and immediately had his attorney sent for, who, having arrived, the mortgage was drawn and executed in faithful conformity with the arrangements between himself and his most laudable housekeeper, Betty Doolittle.

Never did attorney so labor to preserve the proper demeanor and dignity of his profession. But, true to his trust, throughout the whole conduct of the business, he never smiled; and never after divulged to mortal being, a whit of the service he did his client.



The next morning Perigru had the superintendent of his plantation and the house-servant, next in rank to Betty, sent for, who appearing, made known to them his intended absence, for about three weeks, and that Betty was going to accompany him; and desired them to pay the same attention to the duties of the estate as they had been doing, and as though he were at home.

Whereupon they assured him that such they would do, and hoped he would have a pleasant and cheerful time while away; for which hope Perigru returned them his thanks; and then requested his saddle-horse to be brought, that he might ride once more over the estate before he left. The horse being saddled and brought, Perigru took his ride, and returned, much satisfied with the condition of things.



## CHAPTER VIII.

Of the discourse which Perigru had with Betty Doolittle as he set out upon his mission, concerning things not the least important to the age.

ON the succeeding morning, precisely at the hour of four, A. M., by the Perigru clock, being about day-break, the sun not yet up, with sweet breezes gently stirring, having bid farewell to the household, our never-to-be-forgotten benefactor, Bartholomew Perigru, in company with the discreet Betty Doolittle, mounted into the Perigru coach, and amid the lark's gay whistle, and the coppice-wood bird's sweet chirp, rolled down the shaded road that beautifully meandered along the brook on the north side of the Glen.

It was the first time, in the long life of Betty, that she was thus honored with a seat in the same coach beside so great a man, and, but for the restraint which the presence of so much greatness had, her apron-strings would certainly have yielded to the vent she would have given to the happiness thereof.

After having passed over a goodly distance, the coach still moving heavily on, and Perigru deeply



reflecting on the future before him, and not a word being spoken, Betty began gradually to grow more serious about the dignity so suddenly conferred upon her, and by and by, broke silence, by asking Perigru, whether it was not out of place, that so much attention should be shown to one, humble like herself, by a person so rarely distinguished as he?

To which he replied, with an air and accent becoming a philosopher; "Betty, wisdom teaches me to know my true personal condition. By it, I learn to be humble; and though possessed of considerable estate, yet am I not above the least of my sisters and brothers of the great family of Shem. The treasures of wisdom enable us to respect, with equality, the poor and the rich of every grade of life, those only excepted who are under the immediate judgment of God's especial curse. And as much as a child of Shem esteems himself above his sister or brother, so much he swells with conceit, and ventures beyond his fathom, and like a bubble, bursts from mere weakness of texture. Yes, suffer not pride to possess your understanding, for sooner or later, it leads to shame; and shame to destruction.

"Shall I vaunt myself, in conceit, above him, though poor, yet whom, it was not beneath the



majesty of my God to create. No, Betty, vanity, and pride, and arrogance, are the cunning tricks by which Satan gathers about him his legions."

"Mercy ! is it so, Mr. Perigru," inquired Betty.

"Verily, it is so," said he.

"And Betty," continued Perigru, "I hold myself an American citizen, not in name only, but in deed, and in act. There is nothing, save the teaching of the children of Shem, the right execution of the statutes and judgments of heaven against the sons and daughters of Ham, for which I entertain such profound respect, as for the true American national character ; and which, let me tell you, if preserved, uncontaminated, unmixed with foreign airs and habits, her destiny, may in time, be looked for in the ends of the earth ; and her customs, manners, examples and wisdom, be adopted wherever governments exist.

"Yes, I greatly respect the American national character. It is the only true one I know. Its genuineness is shadowed forth by our constitution. No titles are to be granted or received. Equality of citizenship to every child of Shem, is its great aim. *A judicious restraint upon the rich, and an elevation of the poor to an equal level, is the true secret of our unparalleled advancement ; and, as a nation, the true source of our strength.* In



this, is the chief American national characteristic, the ne plus ultra thereof: and to which, her coming renown will look back with confidence and trust; and, on which, it will ever lean as upon a shield that endures forever."

Here Betty Doolittle could not restrain a tear, as these things, from Perigru, brought to her recollection, the brilliant achievements which her own heroic and beloved parent, Richard Doolittle, had wrought in the establishing of a nation, so famed in character and honor.

As soon, however, as she could command her feelings, Perigru thus continued: "And where is my warrant to boast myself as somebody, above even the poorest child of Shem? I find it not in any book of the Law; but the contrary is plainly written."

Betty interrupting, "Who is this Shem, Mr. Perigru."

"Shem," said he, "was one of the three sons of Noah. Noah, his father, was a just man, and walked with God."

"My! walked with God!" exclaimed Betty, again interrupting.

"Yes, he walked with God," he continued; "that is, I don't think we are to understand he walked, arm in arm, nor side by side, with God; but that



all Noah said, and all that he did, was approved by God. But have you not read the Books of the Law, Betty?"

"I never have," said Betty. "I always read the New Testament."

"Ah!" exclaimed Perigru, "I fear there are too many like you, Betty. You should read the Books of the Law, Betty; read the Books of the Law. Well, Betty; this Shem, the son of Noah, likewise walked uprightly, after the manner of his father; and in all that he did, was just, and in honor of his father, and thereby grew in favor with God; and, through his generations, came the great Patriarchs, Abraham, Isaac and Jacob, the chosen and elect of God. And through them the children of Israel. And to the children of Israel were the commandments, the statutes and judgments given, which, if they observed and did, and turned not aside, neither to the right nor to the left, their reward was the inheritance of a land flowing with milk and honey; a land of brooks, of waters, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees; of pomegranates and oil-olive; a land whose stones were iron, and out of whose hills they could dig brass; a land that knew no scarcity, and lacked not



in anything. This reward they obtained; the inheritance was the land of Canaan."

"Our Saviour then must also have come through the generations of Shem," said Betty, "for he came through the line of David, and David was of the children of Israel."

"Yes," said Perigru, "if our Saviour is from the line of David, you are correct, but I have not read the New Testament to know this of my own knowledge."

"I see now plainly," said Betty, "that we are the children of Shem, but I never could understand you before."

"Indeed!" exclaimed Perigru, "well let me ask of you not to neglect to inquire of me hereafter, anything you can't understand; for it is my duty to be clear in what I say."

"Now, since I know that we are the children of Shem," said Betty, "I know you have spoken rightly about the poor and the rich; for on almost every page of the New Testament we read that there is no difference between them, but that we are all equal, and, indeed, if anything, the balance of grace is with the poor."

"And, if I remember rightly," said Perigru, "what the Rev. Jonathan Fairspeaker once said of our Saviour, it was, that his birth was the most lowly, his



life the most humble, and his death the most shameful; but, that now, in the Kingdom of Heaven, he was the highest."

"Yes," said Betty, "that is just what he said, and I have often heard it myself, often."

"Then I consider this circumstance as the strongest evidence against the rich man's supposing himself to be above the poor man," added Perigru.

"I think so, too," said Betty.

Perigru resuming, "If these things are so, then where is my superiority to the poor in the house of Shem? Are we not all created by the same God? And, does not the poor man direct his hope precisely to the same high place, as does the rich and opulent? Am I, because of my estate, ensured of greater hopes than the poor man? Estates serve only to furnish our tables, by which we feed our stomachs; but, to the mind, to the spirit, and to God, they are as nothing. If then, God is God to the poor, as he is to the rich, giving no place to one in advance of the other, and respecting neither before the other, is not my warrant to respect the poor man too? If God will not despise his own handiwork, can I despise it? Is it left for me to do what our common father would not? No, Betty. And, he, who passes the poor man by, as a thing not to be noticed, discovers his consummate folly; he has inhaled the vapor of



a foul drug, that unnaturally enlarges him; it is conceit, by which, Beelzebub, as with a loadstone, extracts from men their brains, and secures them against Heaven."

"Oh! Mr. Perigru, you frighten me, your words scare me, they go right through me," said Betty, with eyes still speaking, what her tongue had just uttered.

Perigru, smiling, continued; "Truth can only be told after truth's own manner. And now, to illustrate what I have said, our country's history furnishes these two great examples: George Washington, that man I love, and whose fame now fills the earth, embodied the whole essence and spirit of our American national character. That honored man never failed, nor hesitated, to bow his head, or tip his hat, and pay his condescensions, to all indifferently: and this he did, not out of mere form to gain applause, but in sincere and cordial impulse and feeling, and as one knowing the destiny of every descendant of Shem, to be in the hand of the same God, and him impartial. Such a man is fit to rule a people god-like, with justice and mercy.

"But General Braddock, a British General, who came to America in the year 1755, nearly one hundred years ago, a time when we were yet British colonies, to assert British rights, against French and



Indian aggression, was one of those mad with conceit. To him, it was rank insult, for even George Washington to endeavor to counsel; his overgrown dignity regarded Washington as a young buckskin. This man made no condescensions to any save such as were in equal favor as himself, with his king. But wisdom had fled him, and hence was only fit to lead a people to death; and he did so, and himself sublimely following after.

"Yes, Betty, away with pride and conceit; they are the mere trappings of fools."

Bartholomew Perigru was one of those rare beings who have their learning on the end of their tongues, and on certain subjects he discoursed as a book. His only fault was, that he never sufficiently considered the capacity of his auditor; and to Betty, as well as others, he was frequently obscure, which modesty at first forbid her to make known. But, as familiarity increased, this hesitancy diminished.

As they were thus conversing, the coach drove up to a railroad station, and in half an hour the train came whizzing and puffing along. They entered. It was the first time Betty Doolittle had seen such coaches for conveyance; and, as onward they moved with terrible swiftness, she for some time sat in silent wonderment of the things that thus carried her along. But by and by, as the train



seemed to her to be rushing with increased speed, she began to exclaim, "Oh, my!—oh, my! Mr. Perigru, isn't this awful! What will the people come to? What will they come to? Oh, dear me! dear me!"

"Don't be alarmed," said Perigru, as he saw excitement glaring from her eyes. "Don't be alarmed!—never mind, never mind—no danger, no danger!"

Presently the train stopped to let off and take on passengers, and Betty saw, amid all the vast crowd, none but merry faces, and that fear was companion to none but herself. Then she saw men of all sorts and sizes, with heavy beards, and light beards, and no beards at all, tumbling promiscuously into the hotel standing by; and then she saw at the entrance-door thereof, a sign, on which was written, "Refreshments here—train stops ten minutes;" and then, turning to Perigru, inquired of him what they meant by refreshments on that board there, pointing to the sign.

"They mean," said Perigru, "that they have things to eat and drink there."

"Oh! eh!" exclaimed Betty. "Well, I wouldn't mind to have a little myself," she continued.

To which Perigru replied, "It is too early yet; presently we'll take something. But I wish you,



Betty, to remember that too much feeding of the stomach is not well. In the Books of the Law it is written, that the Children of Israel, while lingering in the wilderness, were made to hunger, that the Lord might humble them, and prove them, and know what was in their hearts, and whether they would keep his commandments or not. And after a time he taught them to know this great thing, that *man does not live by bread only, but by every word that proceedeth out of the mouth of the Lord, doth man live...*

Betty, after reflecting on this a moment, answered, "Since you mention it, I remember reading in the New Testament, that our Saviour said exactly the same thing."

"I have no doubt he did," added Perigru.

"I believe, then, I wont have anything at present," said Betty.

With this, the bell rang: the passengers that had gone into the hotel having again mounted the train and rolled into their seats, away they went, as upon wings of lightning; and after they had thus traveled for several hours, the train ever and anon stopping and going on, and Betty, seeing the coach of wonder under admirable control, became herself again; and then began leisurely to muse upon the improvements and progress of the country, as she



saw it encumbered on all sides by man's handiworks; and, after a time said, "These railroads must be the greatest things of the age, Mr. Perigru."

"Yes," replied Perigru, "they are. This whole country is greatly blessed—greatly blessed, indeed. And we read in the Books of the Law, that the Lord is always ready to open his treasures unto the children of Shem, if they will but strictly keep his commandments and walk in his ways. He is ready to bless every work they may set their hands unto."

"That is my faith, too," added Betty.

Having thus discoursed, the train arrived at a village, where Perigru and Betty left it, and proceeding immediately to the hotel of the place, procured a private parlor, and ordered a hasty dinner, which, when ready, they ate with the appetites of such as hunger had surely overtaken. And as Betty sipped her coffee, and swallowed her beefsteak, she said to Perigru, who was always in deep thought when no one addressed him, "As you said awhile ago that man does not live by bread only, but by every word that proceedeth out of the mouth of the Lord; so I think the full meaning of it must be, that man does not live by every word that proceedeth out of the mouth of the Lord only, but by bread also, for my appetite seems to tell me this."

To which Perigru answered, "That is so—that is



the full meaning of it. The word is of God, and the bread comes by God; and while bread gives life to the flesh, the word gives life to the spirit. By the word the spirit lives forever; but by bread, the flesh lives until such time as is appointed unto it to die. The flesh is earth; and the bread being earth, the flesh lives by bread, till after a time it returns to earth. For, in the Books of the Law it is written, 'Dust thou art, and unto dust thou shalt return.' But the spirit is of God alone, and the word is of God alone; and the word being of God, it is godly, and endures forever. Then, as the spirit feeds upon and lives by the word, so the spirit, having fed upon the word which endures forever, also lives forever. And when the flesh returns to dust, the spirit goes to God: and then is the resurrection, to which the Rev. Jonathan Fairspeaker often refers in his sermons.

"After that comes the judgment, whereby the spirit is judged.

"If then it be so, that man has lived by bread alone, the bread becoming flesh, and the flesh, at its appointed time, returning to dust, the spirit has not wherewith to live. For it is by the word that the spirit lives.

"Or if it be so, that man has lived by the word alone, then the flesh, receiving no bread, returns to



dust ere its time. And as it is appointed unto the flesh to sustain the spirit a length of time sufficient for the spirit to partake of every word that proceedeth out of the mouth of the Lord, yet the flesh having returned to dust ere its appointed time, the spirit is cut off from partaking of every word that proceedeth out of the mouth of the Lord; and in such case, the spirit hath not wherewith to live.

“Or if it be so, that man has lived by bread, so that the flesh endure to the end of its appointed time, and has also lived in part by the word, but has neglected to live by *every* word that proceedeth out of the mouth of the Lord: in such case, too, the spirit hath not wherewith to live. For it is not by one, nor by two, but by every word that proceedeth out of the mouth of the Lord, that the spirit lives.

“Hence it is written in the Books of the Law, that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.”

“That is just my faith,” answered Betty; “and both my mind and my stomach approve it.”

“Don’t say stomach, Betty—don’t say stomach,” interrupted Perigru. “For females to say stomach sounds somewhat harsh and vulgar; rather say, the membraneous receptacle for digestion.”



"I didn't know it was called that," said Betty.

"Yes," said Perigru, "men of learning and science call it by that name; it is more refined and harmonious to the ear."

"Really, Mr. Perigru," added Betty, "I think you ought to call yourself by some nice high name, like other great people. Now, I once read in a book in which a person had "the Right Worshipful" added to his name. Now, I think the Right Worshipful Mr. Perigru would sound harmonious to the ear, or even Honorable sounds very well: all the men at Congress are called Honorable, and I once heard a constable called Honorable; and, indeed, all great men, I believe, are called by some nice name."

Perigru, patiently waiting until Betty ended, gravely answered: "Know you not, Betty, it is written, that the humble are they who shall be exalted, and the exalted shall be abased? Yes, Betty, it becomes not a child of Shem to encumber his name with these follies. Was Moses called the Worshipful or the Honorable Moses? Was Aaron called the Worshipful or the Honorable Aaron? Was even Balaam's ass, the greatest ass for speech the world has known, called the Worshipful Ass, or even the Honorable Ass? No, Betty, such titles were not known in Israel. A descendant of Shem,



fully possessed of his wits, don't wear these gildings about his name.

“I have already told you, Betty, that I hold myself an American citizen; and God be blessed that I am. I live under a constitution that recognizes no titles—in this it is consistent with the Books of the Law—and I hold an assumption of titles by any son of the family of Shem, to be an arrogance which shall humble him. My name is Bartholomew Perigru; nothing more, nothing less. By that name I was a child; by that name I became a man, and lived to my present years; and shall I now dishonor and disgrace it, by covering and glossing it with titles, so that not the name, but the titles, be seen and spoken? Never, until I lose my wits. Titles, too, are like things—they have not always the same denotement. If the Indian rings his nose, it denotes ornament; if the farmer rings the nose of his pig, it denotes the pig a doer of mischief, and disposed to extend its nose to places forbidden. So, if a descendant of Shem appends titles to his name, it sometimes denotes decoration and beauty; sometimes worth and excellence; but not unfrequently, like the farmer's pig, it denotes a doer of mischief, disposed to obtrude in places without license.”

Betty smiling as Perigru continued: “And as for Honorable, that word of dignified virtue has become



like a tree that has long since been inoculated, and the buds grew, and the tree bore different fruit, some sweet and savory, some insipid and harmless, but some as wormwood and exceedingly deleterious. But to the American national character, of which every individual constitutes a part, belong other things than titles: another essence pervades it, and another principle gives it life. And so greatly do I cherish its unassuming nature, and so vast is the pleasure imparted from its contemplation, that it is a source of grief to see those children of Shem, sent as representatives of our government to foreign courts, transforming themselves into foreign gentlemen of the court to which they are sent. Yes, Betty, in very dress, in very airs and perfumes, they so transform themselves, that neither you, nor I could recognize them, were we to see them. And I am of opinion, that, were they to come among us at a time when fully enveloped in courtly array, their brethren—our citizens—in their exasperation, would hoot them out of the country. Yes, Betty,” (Perigru growing warm,) “for them to cast aside and disown our national character when there, as they do, is a disgrace and insult, by our own citizens to ourselves. As a child of Shem goes out from us, and as he returns to us, so let him bear himself when abroad; and never, until he shall do this,



will the dignity of our character be maintained. If a foreign prince, or king, or emperor, refuse to treat with us, except we forsake, while at his court, our national character, and adopt his own, let it be so. I say openly, rather than bring discredit and shame upon our character, by disowning and casting it off for a time, at a foreign court, let the friendly communion of nations be broken up. Our flag unfurls its stripes to a nation of citizens; and let them be but citizens wherever they be. I would not dishonor this character, though a kingdom were the price thereof; much less would I exchange it for a courtly garb. No, Betty, if our national character be preserved with integrity, it will lead us, in time, where kingdoms cannot follow."

Perigru having finished, Betty thus answered: "Really, Mr. Perigru, really, I do most fully approve of what you say, and I shall never think again that you ought to call yourself by some high name. You have persuaded me that they are follies. And it came to my mind while you were speaking, that our Saviour said to his followers in his sermon on the mount; 'which of you by taking thought can add one cubit unto his stature?' 'And why take thought for raiment?' Now this, as the Rev. Mr. Fairspeaker explained, was said for a rebuke to such as were proud and vain of conceit.



And I understand that whether the raiment be for the body or for the name, it is all one, and both are rebuked by it."

To which Mr. Perigru answered ; " You are right, that is so, whether the raiment be for the body or for the name, it is one and the same, and equally rebuked. And the rebuke is perfectly consistent with the Books of the Law, and deserves to be treasured up."

With this the dinner ended, and Perigru went out to engage a conveyance. While thus absent, Betty reflected on the sensible discourse they had had, and concluded that her master had become quite right in his mind again.

The coach having arrived, they again set out on their journey, and for thirty miles they proceeded in a leisurely manner westward, when the twilight of the evening was upon them, and finding themselves within sight of an inn, that stood by the way side, they halted, and, for reasons which have never been made known, alighted from the coach, discharged the coachman, and proceeded on foot towards the inn. On approaching it they found the innkeeper, a lusty and composed-looking gentleman, of at least six feet between the sole of his foot and the crown of his head, and about the same measure in the girth, standing broadly and squarely



on the threshold of the door, with his shoulder leaning against the post, his arms resting a-kimbo, and giving out, withal, an air, which announced his perfectly independent indifference about entertaining travelers. Such a nonchalant reception from one who held out the sign of public hospitality for a price, took the distinguished Perigru quite aback. But it was nightfall, and lodging was to be obtained if possible, so addressing the innkeeper, said, "Can you oblige my companion and myself with entertainment for the night, sir?" "He speaks with the tone and style of a gentleman," said the innkeeper to himself. But Perigru's personal appearance was much against him, for be it known, that in addition to a thin visage, which sedentary pursuits and considerable sickness fastened upon an otherwise muscular frame, he had before he left home, debated not a little in his mind, the sort of dress, wherewith, considering all things, he should cover his person. "If," said he, "my shirt bosom be ruffled and its wristbands neatly starched; if my coat be of the richest cloth and my pantaloons the same; if my vest be of satin, and my hat and boots the latest style from Paris; if my hair be neatly dressed and my collar stand erect, then the rich of the family of Shem will vow with grace their condescensions, and their tables groan with unbridled hospitality.



But the poorer of our brethren will not, as they ought, receive me, they will mock me, laugh at me, distrust me, think me presumptuous, and perchance deny me altogether the privilege of instructing them in the special 'statutes and judgments,' of the Law, whereby they receive their authority and right to inflict on the family of Ham their doom. If, however," said he, "the clothes wherewith I am clothed, be plain, somewhat old, with here and there a rent, and there and here a patch, they will freely and gladly receive me in their confidence and credit. While the rich, though they will not be lavish in hospitality, will, at the same time, because of my learning, give ear to my teaching, and the necessary hospitality which nature may demand." Influenced by this sort of reasoning, he procured for himself an old, broad, bevel-brimmed beaver for a hat, a pair of white pantaloons with legs large enough to contain three of his own, and which he found among a variety of other clothing, stowed away about twenty-five years before in old barrels in the attic, an old coat found at the same place, threadbare, with tails reaching below his knees, together with a waistcoat of a length and style in good keeping with the coat; to this add a thick covering of dust that had accumulated upon him from the day's travel, and Perigru's image as presented to the inn-



keeper may, in some measure, be conceived. So that when Perigru questioned him as to lodgings, he surveyed his stranger applicant from head to foot most doubtingly, but finally, without changing position, or moving a single feature, said,

“You can be lodged by settling charges in advance; that is my rule when there is no baggage.”

Whereupon Perigru, being somewhat chagrined at the indifferent manner of his host, without further word drew from his pocket the wherewith to conform to his rule. At this the nonchalant innkeeper discovered that wonderful facility he possessed of gathering about him the appendages of the gentleman, and his politeness becoming quite equal to the demands of his calling, Perigru and Betty were soon provided with every necessity and comfort reasonably to be expected at such a place. They were immediately shown into a pair of airy rooms; and by the time their clothes had undergone a dusting and their bodies an ablution, a plentiful supper had been cooked and awaiting them on the table. Having partaken heartily of the meal, and being greatly wearied from their journey they betook themselves very soon to bed, in order to make an early start in the morning.



## CHAPTER IX.

In which is related the wonderful incidents of Perigru's first lesson to a beggar, whom he mistook for the President of the United States; and wherein Betty greatly distinguished herself in her master's regard.

BEFORE the next morning's sun had reached the horizon, Bartholomew Perigru and Betty Doolittle, had risen from their couches, breakfasted, and were again on their way.

It is affirmed that, after the coach that had carried them within sight of the hotel had been discharged, they mutually agreed, that nothing should be said to the innkeeper, either as to where they were from, whither they were going, or the mission he, Perigru, was about to fulfil. The true object he had, in this arrangement, I have not discovered; but rumor has it, and not without probability, that he wished thereby to bar pursuit in case any kind friend should begin to entertain misgivings about his absence.

But whatever degree of credit reason may give to this rumor, all that could be collected as a part of this true history, is, that this compact both most religiously obeyed.



They were now about one hundred miles distant from the Perigru mansion, and Perigru himself in complete readiness to begin to revive unto the world the great statutes and judgments whereby Jehovah began His kingdom on earth, and guided his people to the promised land.

As they jogged along upon the dusty highway, with a light and cooling breeze playing about their perspiring brows, and Perigru's countenance effulgent with thoughts of the greatness of his being, in this wise, be it ever known, did our high-minded and illustrious personage open his mind in discourse.

"To-day," said he, with a voice denoting the happy state of his soul; "to-day, Betty, I shall begin the great work which Heaven has appointed me; to-day will the world begin its praises of the rare achievements, which I, even Bartholomew Perigru, shall render unto it; to-day does Bartholomew Perigru give his first lesson in the high duties of his mission: yes, to-day, shall be rightly begun the work of making known unto the children of Shem, the titles, whereby they hold, and shall continue to hold in God-commanded doom, the children of Ham."

To this Betty listened with intense interest; and Perigru having ended, she considered of it for a moment, and then, with a heart equally glad, said:



"I trust, Mr. Perigru, you will not forget that same share of the reward the world will grant you, which you so kindly and generously promised me."

To which Perigru answered: "No, friend Betty, when was ever a Perigru known to say, and not perform. Bartholomew Perigru makes good his word. But have patience. In the end, when my work shall have been done, my mission finished, all shall be divided as promised."

With this answer, Betty's apprehensions were put at rest; and very little more was said until they had journeyed full six miles beyond the Inn. Perigru had been, up to this time, unusually quiet. His mind was evidently imbued with the duties before him. He seemed to Betty as though he were completely swallowed up in thought; for, even the stones that lay here and there in the road, were obscure to his vision; and frequently, as they trudged along, did he stumble over them.

But silence was now broken. Betty observed in the distance, a man coming towards them on foot, with a great bundle on his back; and, strange enough, she thought of Christian, the Pilgrim, whose progress by the most excellent Bunyan, she had, when her years were more few, read with so much satisfaction and advantage; and believed it was he, still on his way from the city of destruction, towards



Mount Zion, to be relieved of his burthen, and avoid the wrath to come. But a second thought reminded her, that Christian had already reached the Celestial City, his back unburthened of its weight, and himself enjoying the golden fruits of the place. Whereupon she turned to her master, who was yet, as unobservant of any one approaching, as of the stones, against which he so unhesitatingly stumbled, and said:—

“Mr. Perigru, do you perceive yonder man coming towards us, with that great bundle on his back.”

“True,” exclaimed Perigru, surprised, and once more becoming conscious of the world around him. And, after looking intently for a moment, said; “Behold! that man afar off, and steadily approaching, is the first to whom Bartholomew Perigru shall give a lesson in the Books of the Law. Verily the good spirit of Abraham, the ancient Patriarch, thus disposes his children, that they may receive the instructions intended them.”

To this mysterious disposition, by the spirit of Abraham of his children, Betty neither answered nor inquired anything, but both continued walking on in silence, until within three or four hundred paces of the traveler, when Perigru, on a sudden thus began: “Jupiter and Mars, and all ye starry



hosts! who could have expected this? that man of Shem whom we see nearing us, friend Betty, with his great bundle on his back, is no other than the President of our country, the United States of America, that very illustrious personage himself. Oh! ye co-workers and supervisors, above! How ye manifest yourselves! What could be so fortunate; what so proper; what disclose, with such convincing evidence, a providential care in the conduct of my mission, as to meet the great head of our government, as the first of the family of Shem, to whom to impart a lesson in the Books of the Law."

Having thus spoken, he, immediately, right in the middle of the road, in very sight of the traveler, and before Betty had time to add a word, fell upon his knees, and in most solemn and impressive manner, thus prayed aloud:

"Wonderful is Thy mystery, oh God! Impenetrable Thy way! But wisdom ever follows the things Thou dost ordain. Thou hast, oh Lord! appointed unto me to give my first lesson in the Books of the Law, to the distinguished gentleman, who is by choice, the President in the government of the children of Abraham, Isaac and Jacob, even the children of Shem. Thy great wisdom, Lord, showeth forth, and doth much abound, in this, Thy dispensation. By this, thou dost reveal unto Thy



servant, the solicitude Thou hast, to have Thy people speedily instructed in the work which Thou hast committed unto me. And as one worthy Thy trust, I shall now proceed to discharge the same, humbly beseeching Thy aid and guide therein."

Saying which, he arose to his feet. The traveler had, by this time, got well nigh unto them, and Betty had fully satisfied herself, that he was not, and never could be, the President of her great country, for whose independence and honor, her cherished parent nobly mingled his sabre in bloody combat; that he was, for all the world, like many that had come to the Perigru estate for a cold bite and cast-off clothing; and that he must be, and certainly was, nothing else than a common, rusty beggar, with a well filled sack on his back. But before she could in any way apprise her master of the character of the person whom he imagined to be the President of the United States, he thus began again:

"Betty, remain here now, until I approach the President."

And immediately advanced towards the beggar; and as he advanced, his mind being filled with the Books of the Law, he cried out with a loud voice, "Who is on the Lord's side? let him come unto me."

The beggar, hearing this, and seeing now the



sorry figure of the person whom he had just been beholding in perfect wonderment, because of the curious and unheard-of antics which he had performed; (such as falling upon his knees in the centre of the road; throwing his arms aloft; stretching his head backward, his eyes upward, and talking to himself; and seeing, too, in his company, a female, who, to be in company with such a man, thought he, was evidence of her being either a sorceress or witch; and that the figure in male attire, if he were a male, was not unlikely the Old Man himself;) so that between seeing these sights, and thinking these thoughts, began to fail in courage, and was just about to make for the thicket a little way from the road-side, when Perigru, who was now near enough to address the affrighted traveler, said, in a calm and stately tone, one well calculated to allay fears and inspire confidence:

“Happy is Bartholomew Perigru, to meet, at this early hour of the morning, the President of the United States, a noble choice of the children of Shem; you must know, sir, that it has been given unto me specially, to teach the descendants of Shem, as well the statutes whereby they are directed to enslave the family of Ham, as the whole of the Books of the Law. For this purpose, it has been the order of Providence, that I should meet



you this morning, as the first to whom to impart a lesson of instruction."

The beggar's fears began to subside, as he perceived the person before him to be one of the harmless sort of madmen; and Perigru, in a still more lofty tone, thus proceeded:

"Who, sir, are as the children of Shem? Ask of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as the people of Shem have heard, and live? Hath God essayed to go and take him a nation from the midst of another nation, by temptations, signs, wonders, wars, and great terrors, according to all the Lord God did for our brethren in Egypt, before their eyes? Unto them it was shown, that they might know that the Lord He is God; that there is none else beside.

"Out of heaven He made them to hear His voice, that He might instruct them; upon the earth He showed them His great fire, and they heard His words out of the midst of the fire. And because He loved their fathers, therefore, He chose them, as their father's seed after them, and brought them out



in His sight, with His mighty power out of Egypt, to drive out nations from before them, greater and mightier than they, to bring them in, to give them their land for an inheritance, as it is in this day.

“Know, therefore, sir, this day, and consider it in thine heart, that the Lord He is God, in the heavens above, and upon the earth beneath, there is none else.

“Thou sir, shalt keep, therefore, His statutes and commandments, which I am this day commanded to teach thee, that it may go well with the children of Shem, who are at this day upon the earth, and well with thee and thy children after thee, that thou mayest prolong their days and thy days upon the earth. These things, sir, which I now speak unto thee by commandment, spoke Moses to the children of Israel, who were of Shem.

“It has now come to pass, sir, that a strange people have come among us, who set at defiance the word of Jehovah, His mighty hand and stretched out arm, they have forsaken and forgotten. They set up other gods to go before them; before molten images they bow; idolaters have they become, worshiping in the iniquity of their imaginations. The statutes, by which the children of Ham, are made money and merchandise to the children of Shem, they deride and reject with scorn, and say, pre-



sumptuously, our god, the god we worship, teaches us no such thing; that these statutes he has abolished and made void, and says to his followers; hearken unto them no longer, obey them no further; I set before you other lights, which you shall follow, other statutes which you shall observe and do. This is affirmed boldly and impiously by that king of idolaters, their great leader, one Joseph Aspinall, and loudly seconded and sustained by his friend, Furnival Buckingham.

“Now, in such case you are to know, sir, if you don't already know, that the God of Abraham, Isaac and Jacob, through his servant Moses taught the children of Shem this statute, in order to put away such idolatry from among them.

“If there be found among you, within any of thy gates which the Lord thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant, and hath gone and served other gods, and worshiped them, either the sun, or moon, or any of the host of heaven, which I have not commanded; and it be told thee, and thou hast heard of it, and inquired diligently, and behold, it be true, and the thing is certain, that such abomination is wrought in Israel: then shalt thou bring forth that man or that woman, which have committed that wicked thing,



unto thy gates, even that man or that woman, and shalt stone them with stones, till they die."

Whereupon the beggar, thinking this a rare joke, became desirous to indulge his humor, and, therefore, assuming the personage which Perigru imagined him to be, said;

"I have already issued my proclamation, warning the sons and daughters of Shem against joining those idolaters, or having any relations of friendship, or even of business, with them, on peril of their lives."

To which Perigru answered; "That is not enough, sir; more than that must be done; that is but an ill and feeble compliance with the statute. You must bring the idolaters to justice, sir, and from justice you must lead them to death, sir. And more than this ye must do. Ye must diligently inquire whether there is not still among us a remnant of the Hittites, Girgashites, Amorites, Canaanite, Perizzites and the Jebusites; and if any be found, Moses has given us a statute, setting forth this as our duty, we are to smite them, and utterly destroy them; we must make no covenant with them, nor show mercy unto them, neither make any marriages with them; for they will turn away our children to serve their gods. But, Moses said, thus shall ye deal with them: ye shall destroy their altars, and break down their



images, and cut down their groves, and burn their graven images with fire. Moses further said to the children of Israel in his day, that the Lord thy God will put out those nations before thee, little by little; thou mayest not consume them at once, lest the beasts of the field increase upon thee; and, verily, I believe a remnant of them is, at this day, in our midst."

"Very like, very like, sir," said the beggar; "it is a just suspicion, and it shall be my present business to begin a secret inquiry. I am now on my way to Washington, and, immediately, on my arrival, shall employ all the powers in the shape of men and arms, with which I am entrusted. The idolators shall be expelled the country; their habitations shall be broken up. I shall observe strictly the statutes you have repeated."

Perigru, believing the President's duties at Washington to be pressing, prolonged no part of his lesson by comment; nor did he introduce therein any foreign matter, but keeping his mind close to the subject, said:

"And you will give especial heed to the strict and thorough fulfilment thereof; every vestige of idolatry shall be demolished; for it is the chief fear of the Lord that his people will become contaminated, and finally break the bonds that now hold



them to him. Ye shall, therefore, observe and faithfully execute this further statute which Moses gave unto the children of Shem: 'the soul that doth aught *presumptuously*, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people.'

"Here you will keep close watch, and do full execution. For nothing so much poisons and corrupts the genial stream of humanity as does *presumption*; hence the statute shows no mercy to such as violate it. And here, sir, is to be traced the key that gave occasion to the heaviest curse, the sorest wounds, the acutest pains, the direst afflictions, the deepest sorrows, that were ever visited upon a once great people. For this, the posterity of Ham, he that was saved by the favor of God from the waters of the flood, were made a living sacrifice unto the children of Shem. This is the milk and honey that floweth in the 'promised land;' by this we dwell in houses and cities which we builded not; and drink of wells which we digged not; and eat of the fruit of the vineyards which we planted not. Now the people of God, the children of Shem, must be preserved from this terrible doom. The statute must be carefully and rigidly enforced.



“By the Providence of God, we, the children of Shem, are made the instruments by which this vengeance on the posterity of Ham shall be executed. By it, they are made our slaves, and our money. And this is the statute of their condemnation: Cursed be Canaan; a servant of servants shall he be unto his brethren. And this is the statute of the glory of Shem: Blessed be the Lord God of Shem; and Canaan shall be his servant. Now you must know, sir, that in the course of time, the posterity of Ham became the heathen, and dwelt round about, worshiping in idolatry. Now, concerning these heathen, we have this statute to observe: “*thy bondmen and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids;*” this is a direct commandment, embodied in a statute, commanding us to purchase the heathen that are round about, to be to us slaves for labor, and merchandise, and money. This is God’s great will; and be thou vigilant, sir, in its execution. By this statute, the children of Shem have been exalted, while their cousins, the children of Ham, their father’s brother, have been humbled with pains and great grievance; and I verily believe, it is *the* statute of which Heaven is most jealous. Have an eye single to it then; keep it



pure and holy; suffer no transgression thereof; use all constitutional ways and means to ensure its sacred inviolability. The children of Shem rejoice in it. They will preserve and guard it unto the end, if those idolators shall be driven out from among them. It is not meet that the children of Shem, in their exalted state, in the promised land, should build their own houses, dig their own wells, and labor in their own fields. For this the children of Ham are given them. And you must know, sir, if we were disposed to give unto our father's brother's children their liberty; make them as free and independent as we ourselves are, that it could not be done, so jealous, sir, is God of this statute. You must know, sir, that I concur fully and altogether in opinion with the great author of "*Letters on Slavery*;" that book of books, sir; one, let me tell you, when the latter day shall come, will not be gathered with the chaff; one, sir, that possesses a golden transcript on the great record of Heaven. Its distinguished author, whom I have no doubt is already well rewarded, when indicating his sentiment on the subject of the suppression of the slave trade, (which, sir, is nothing else than the prohibiting of the children of Shem from purchasing their bondmen and bondmaids from the heathen that are round about; the interdicting the express command



of God, contained in this last statute I have taught you,) said:

*“ ‘There is a God who rules this world—all-powerful—far-seeing: he does not permit his creatures to foil his designs. It is he who, for his all-wise, though to us often inscrutable purpose, throws “impossibilities” in the way of our fondest hopes, and most strenuous exertions.’*

“So wrote this good man, this excellent Shem; and great is the truth thereof. This book I recommend to your careful study by day; and at night, sir, use it as did Alexander, that master work of Homer, under thy pillow; and when thou diest, bequeath it to thy heirs male, as a rare legacy. Have then, sir, a peculiar care to the enforcing of this statute, lest the vengeance of Heaven be invoked, and grievous trouble befall the children of Shem, over whom thou art made President.”

At this never-before-heard-of discourse the beggar was surprised beyond measure; and being solicitous to know the result, said,

“I will do as you recommend; it shall be specially noticed in my next message to Congress.”

“Then, sir,” continued Perigru, “I have this additional statute in which to instruct you; one that is private and personal to thyself, as well as to every individual of the house of Shem; one which I myself have accurately observed. But



first you must know that God made two great original covenants with his chosen people; the first was made immediately succeeding the flood, when it was covenanted that all flesh should not be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And the token of the covenant is, the bow set in the cloud. This covenant has never been broken—the bow is in the cloud as from the making thereof.

“This is the first covenant: and let the sacredness with which it is kept be an example unto you in the keeping of those covenants and statutes, for which you are individually and personally responsible; and likewise those for which you are responsible by virtue of your office of President over the people of Shem.

“The second covenant, sir, is the one by which the children of Shem obtained their title to the promised land. It is the condition of the inheritance; and to be observed by all, individually. The covenant is this: ‘I will give unto thee and to thy seed after thee, the land of Canaan for an everlasting possession; and I will be their God.’ And the token thereof is, that ‘*Every man-child among you shall be circumcised.*’ It is the token of this covenant that we are to observe. And be assured, sir, that sooner or later, the neglect of its observance,



into which every one at this age seems to have fallen, will be visited with terrible judgment. We shall be driven from the promised land; our God-provided inheritance will be given unto strange nations: task-masters will be set over us; and unheard of woe be upon us. Yet, strange to say, the keeping of this covenant, which is the price of the promised land, the special agents of God, his ministers on earth, proclaim it nowhere unto their congregations; admonish no one to observe it; and I verily believe they themselves have forgotten or neglected it. It is true, the keeping of it is attended with some pain; and it may be that an unwillingness to endure this, is the cause of its non-observance; but this circumstance will not arrest the penalty attendant upon such neglect. Now, the statute commanding us to enslave the children of our father's brother, and make them our money, they preach, long and loud, from their pulpits; and, in all their public and private walks, they speak of it, and diligently advise its observance; and are especially careful themselves in the keeping of it; and thus add example to their teaching. There is no pain about the doing of this; it is rather a thing which the children of Shem much desire; it is even their great pleasure. Now, this is a grave wrong, and much I fear the motive that



conspires to it. Not that those covenants, and those statutes, shall not be observed that work a pleasure in their observance, but that those which give occasion to pain, shall likewise be carefully kept. For you must know, that it is by the keeping of every covenant, of every statute, of every word, that proceedeth out of the mouth of the Lord, that man shall live; that the 'promised land' shall continue to be enjoyed, and his favored people be still accounted an holy nation. It is to warn this people, therefore, of the negligence and error in which they now are, and the threatening dangers that, in all probability, are already pending over them, by reason thereof, that I have been appointed of Heaven to travel among them, and teach his word, plainly and fully, that they may err no more.

"This, then, is the next statute, in which I would instruct you; it is the statute of the second covenant: 'He that is eight days' old shall be circumcised among you; every man-child in your generations must needs be circumcised; *and the uncircumcised man-child whose flesh is not circumcised, that soul shall be cut off from his people; and ye shall keep my covenant for an everlasting covenant.*'

"This covenant the Patriarch, Abraham, faithfully observed in his old age; by it the children of Israel were led to the 'promised land;' this cove-



nant, in this, our day, Bartholomew Perigru rigidly kept, and take heed, sir, that ye keep it, lest ye be counted with the uncircumcised, and be cut off. Hesitate not on account of the little pain that will accompany the act of its observance; rather hesitate about the pain that shall be endured for its non-observance."

Perigru, having thus ended his lesson, the beggar commenced scratching his head; and gathering himself up, presently said:

"Look here, my friend, you say you are appointed of Heaven, to travel among the children of Shem, and instruct them in the Mosaical statutes."

"That is what I say, sir," said Perigru.

"And this appointment you are now fulfilling," continued the traveler.

"The same, sir," answered Perigru.

"And this swarthy female that is with you, is she also in the mission?"

"She follows me for companionship only," said Perigru; "but speak not so vulgar, sir; for you must know, that she is a lady of no little distinction; her ancestors are crowned with all honor; and long shall our country boast thereof."

"Indeed!" exclaimed the traveler, "but it is time I should be on my way, or I shall miss the dinner hour at the next inn." And then in a firm tone to



make the greater impression, said: "Before I go, however, I feel it my duty, as a Christian man, as a neighbor, and a friend, to advise you to return with all haste, whence you came. For, believe me, a most wicked phantom has possessed your brain: and untoward injury may happen you."

"What, sir!" bursted forth Perigru, as he felt the plain intimation from the traveler goading his dearest honor; "dost thou pretend to say, Bartholomew Perigru has taken upon himself to journey among the descendants of the great Shem, with a lie on his tongue, to bring disgrace upon himself and name."

"Not so fast, friend," said the traveler; "I will convince you of your infirmity. You take me to be the President of the United States, which I am not, and never was, and never expect to be. I am but an humble traveler. It is true, in years that are past, the halls of universities were open to me; I was educated—I became learned. Then friends smiled, and relatives greeted me. At length fortune reversed her motion, and I became what I now am; what you see me—an humble traveler. Therefore, be assured friend, that no one, seeing my tattered garb and rusty bundle, would take me to be the President of the United States of America. And he who does, (pardon an old woman's phrase,) must surely have the like in his head."



This repeating of the former hint was but adding virulence to the poison; and Perigru, more violent than before, thus replied: "Now, sir, now am I doubly sure that thou liest. Thy own words testify it. Thou liest of thyself; and thou liest of me. Think ye, I know you not? Have I not seen you before? Do I not know thy disguise?"

The traveler becoming exasperated at this impertinent charge, no longer spoke by way of intimation, but said plainly; "I know, sir, that your actions proclaim you to be a consummate madman, broken from the mad-house."

"Sayest thou that again," said Perigru, "and I will cause thee to fear the strength of this arm. I shall thereby faithfully observe myself, and at the same time teach thee, this additional great statute of the law; 'Thou shalt give life for life, eye for eye, foot for foot,' &c., though thou be the President of the United States."

"I fear nothing," said the traveler, "but 'the falling of the sky and stars;' and you had better receive advice and return whence you came."

Perigru, high with rage, and brandishing his arms about him, cried out: "You are a foul thing, sir; filthy slime covers thee; and a putrid substance is within thee. I know that thou art the President of the United States; but, henceforth, I shall call thee



what thou showest thyself to be—a low beggar, a mendicant, going from house to house, asking for thy meals, and thy wear. Thou art, sir, a sore and a plague unto thy brethren—a gangrene among the children of Shem.”

“Hold, sir, you compound of impudence,” said the traveler, setting his teeth, and boiling with rage; when instantly, the threatening aspect of things converged into a desperate fistic combat. In a moment both their noses discovered the crimson. But Perigru, fierce with anger, and intent upon observing and teaching the last-mentioned statute; while the traveler was fixed in purpose to give him a sound drubbing; each remained perfectly undaunted, as blow was given, and blow received, in quick succession. Neither of the brave combatants, however, possessed the least knowledge of the fistic art; and, therefore, each sent home his stroke with fearful telling. In sixty seconds, the breast, shoulders and head of each, bore the terrible evidences of their deadly struggle. By this time, Perigru, whose powers of endurance were vastly inferior to those of his antagonist, began to flag; his limbs quivered violently; and his strength was nearly spent. The traveler, seeing this, took advantage thereof, and rushing into him, grappled him around the waist, and then threw him heavily upon the ground; nor



did the engagement end here. But the traveler, falling upon him, continued to batter Perigru's head with increased fury. From which it appeared, that he was either burdened with an incontrollable temper, or afflicted with no little madness himself.

At this terrible stage of the contest, Betty, who had hitherto said nothing, now began to cry out "Mercy! mercy, sir! Don't kill Mr. Perigru. Don't kill my master."

But the traveler continued his work, and Betty became nearly distracted. Her christian principles were greatly averse to interference. But, by and by, all hope of the traveler's ceasing his barbarity was gone; and Betty's christian love for him had likewise fled; and revenge, implacable and deadly, ascended to the throne of her passion, and she said;

"If it were my misfortune to suffer what my kind master now suffers, and he were where I now am, I surely would have him use his best endeavors to rescue me, and certainly I should do the same for him."

With this determination, she immediately looked about her, and seeing a large fence stake laying by the road side, she quickly seized it up, and ran to the scene of conflict. The traveler still intent upon his mischief, did not perceive her; on arriving beside the combatants, she lifted the oaken bough



aloft, and balancing it, for a moment in the air, raised her eyes and said;

“Father, who art in heaven, Thou seest all the deeds of the flesh. If it be not Thy will that this club should fall upon the back of this merciless beggar, sustain it where it now is.”

So saying, she applied her strength, and down came the cumbrous weapon, taking the enraged traveler fairly across the small of the back, and inflicting a most terrific wound. In a moment, as though the most deadly poison had entered his system, he rolled from off Perigru, his limbs stretched out to their utmost tension, and his whole frame shook with fearful tremor. Betty, for a time, stood almost transfixed at the work she had done, but on beholding her master, and his truly melancholy condition, her spirit again swelled with indignity. So, turning to the beggar, she exclaimed, “The proverb is true, the proverb is true, ‘he who showeth no mercy, to him no mercy is shown;’” and then immediately gathered up Perigru as well as she could, and carried him into the shade of a tree that stood upon the bank by the way side. And having brushed the dust and dirt from off him, took her apron, and with the water flowing in a brook near by, washed and bathed him, after which she carefully bandaged him up, and in three hours his



strength returned, so that he could proceed on his way in the hope of finding some place that he could pass the night. Just before Perigru and Betty had left the battle-ground, and the traveler had so far recovered as to be able to sit up, but not yet able to walk, a man came riding by, who carried a very philosophic air about him, and seeing two men wearing such well authenticated testimonials of the work at which they had been engaged, cried out ;

“Monstrous! terrible! inhuman! beastly! and what not! Two heaven-created beings. Two great immortal spirits have been knocking their ‘*dust*’ about; have been belaboring their earthy bodies most mercilessly. Oh! fie, fie on it. How low is man, ‘God’s noblest work,’ become?”

Now Perigru was one of those who would obey the statutes at the price of his life, could he but speak or raise an arm for the purpose; and hearing the stranger speak thus of him, he arose upon his feet and said, “What is that thou sayest? know, sir, whoever thou art, I am Bartholomew Perigru, and in obedience to command, I return insult for insult, and even life for life; and if thou will alight from thy horse, I will teach thee the statutes thereof quickly.”

The stranger, however, desiring no encounter, took a timely departure.



The traveler now, also, worked himself to the bank, by the road side, but the one opposite to that to which Betty had conveyed her master. His strength was likewise fast returning. The wound he had received was not as serious as at first there was reason to believe. It is said, he was enabled, early in the evening to move on his way.

Immediately after the stranger had rode out of sight, Bartholomew Perigru and Betty Doolittle, set out in search of a place at which to lay by until his wounds should be sufficiently healed. For the scars, cuts, and bruises which he had received at the hands of the traveler, produced a most sorry disfiguration of his person.



## CHAPTER X.

Which treats of the curious adventure of the second beggar; with the remarkable discourse which the renowned Perigru had with his Housekeeper, Betty Doolittle.

AFTER they had got under way, as mentioned in the last chapter, Betty, who was waiting an opportunity to converse with her master upon the subject of their late adventure, but fearing to do so in the hearing of the traveler, now said;

"Think you not, Mr. Perigru, you were in error, in taking that fellow to be the President of the United States? I think him a vile beggar—low, and vulgar, and cruel. Indeed, he said himself he was but an humble traveler, which is but another name for beggar, one less offensive to him."

"In that he most audaciously lied," said Perigru.

"My!" exclaimed Betty, "can that be so? the President of the United States, lie! I never heard such a thing."

"I see you know very little of the ways of the world, Betty," said Perigru. "The President of the United States has not the least nor the fewest vices charged to his account. And be assured that man is the President. He is now traveling in



disguise among the children of Shem, to observe, in secret, the obedience they render his administration. In that counterfeit dress, he goes into the most private as well as most public places in the country, and hears what is said, and sees what is done, and no one but himself ever becomes the wiser of it."

"But, Mr. Perigru, I never heard that Presidents fought so cruelly."

"As to that, Betty, you must know that we have all sorts of Presidents; and the fighting sort are far from being the least numerous."

Upon this knowledge from her master, Betty became (as was not often the case) deeply reflective. And as they trudged along in silence, she thought of her father, her grandmother, and the entire Doolittle family; and consoled herself in the belief that if any of these had ever been, or ever should be favored by the children of Shem, with the high dignity of President in their government, they never would have done, nor ever would do, any such thing as fight, or lie, or any other vice that christian man should not do.

After this a full hour passed as they walked along, without exchanging a word, when at last Perigru thus began: "After mature reflection, Betty, I am of opinion that I endured this sore



punishment, and was unable to bestow on the President his proper measure of drubbing, solely on account of having thoughtlessly neglected to invoke the protection and aid of the good spirit of Abraham. For, on reflection, I have reason to know that he is my heavenly guardian, my great intercessor between the Lord and myself. This knowledge I have not obtained from the Books of the Law, but apart therefrom."

To this opinion Betty made no reply; for scarcely had he spoken it, when they arrived on the summit of a high hill; and looking down upon the other side, observed another beggar, with a bundle on his back, slowly making his way up. Immediately on seeing him, Perigru said:

"That person you see climbing this hill, Betty, is the private secretary to the President we have passed. In that bundle which you perceive on his back, is a large book of record, in which he carefully notes every material circumstance dictated to him by the President. He wears the same insignia of disguise as does his master; and to avoid suspicion or detection, they always travel about this distance apart, and have their meetings by the road-side in the evening, or in some private retreat."

"I shall never know another beggar, when he



comes to the Perigru Mansion for a cold bite, and cast-off clothes," said Betty; "for the very person I take to be a beggar, may be the great President of the United States, or his private secretary."

"That is no matter, Betty, no matter; receive them, and treat them impartially; for, as they will be in the grave, and beyond it, so are they now, but equal brothers of the family of Shem."

The near approach of the beggar now claimed Perigru's attention; and as soon as he was in speaking distance he cried out:

"You will be good enough to hasten on to your master, sir. He is anxiously waiting your arrival. You are about two hours' walk behind him. He has abundant matters for record, and you will be especially careful in the entry of it; particularly the statute commanding the expulsion of the remnant of the Hittites, Girgashites, Amorites, Canaanites, Perizzites, and Jebusites that are among us; together with the entire demolition of their altars, images, groves, and graven images. Also the one commanding the stoning to death any man or woman of the children of Shem that has committed the wickedness of idolatry. Also the one respecting the soul that doth aught presumptuously. But above all, record, plainly and fully, the statute commanding us to buy our bondmen



and bondmaids from the heathen that are round about, together with the one commanding circumcision. And, sir, this additional thing you will say to your master: say to him, so said Bartholomew Perigru, that I, your private secretary, should say to you, my master, that the things which he, Bartholomew Perigru, taught you to-day, you, the President of the United States, should lay up in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. Do this, sir; do it well, and you will be accounted worthy the great Shem."

Who shall describe the wondrous wonderment that peered from out the eyes of the astonished beggar, as he listened to this address, that, to him, had neither beginning, nor middle, nor end. Suffice it to say, that after he recovered somewhat from his mazy state, he concluded that the bandaged man was without his wits; that the female in his company was a mystery; and that he, himself, would be in least danger when farthest from them. So, with quickened step, having said not a word, he proceeded on his course; and in about two hours, as Perigru had informed, he came up with the beggar that had preceded him. They soon recognized each other, having met before;



and the first being sufficiently recovered to enjoy rare merriment, they indulged in it together most heartily, as each recounted to the other his adventure with the walking wonder, calling himself Bartholomew Perigru.

Having said to the second beggar that which has just been recorded, our sage Perigru, and the worthy Miss Doolittle, once more set their faces westward, in the direction they had taken after leaving the inn. They were now on the summit of a lofty hill. A mild and balmy wind was floating refreshingly over it. The cumbrous oaks and little cedars waved their green heads as if in courtesy to the gale. The lark and red-breast, and the noisy jay, were gathering to the shades of the forest that covered its bosom. The report of the hunter's gun, as it rose in the distance, was music to the silence that reigned around. Before them, spread out into unknown bounds, lay a plain enveloped in nature's inimitable beauties. And as the spectators gazed thereon, a genial glow of spirit enlivened their bosoms and animated their souls. Numerous plantations opened upon the eye at once. Hundreds of men, women, and children, were seen hurrying hither and thither, in busy labor, performing the allotted task. The reaper and mower were laying low the verdant grass and golden grain of the field.



Others, skilled in the planter's art, were tossing the former to the sun, and gathering the latter to the shock. Large, commodious wagons, laden with the harvest of the plain, rolled leisurely onward to the garner prepared therefor. Jovial maidens, rich in the spirit of youth, were bearing their pails of water to and fro among the thirsty workmen; and gay groups of planter's children checkered the living scene,—some were joined in bounding dance to the merry song; some were collecting the flowers of the vale, while others entwined them into garlands, and wore them as rare crowns, upon their heads; some, arm in arm, were treading the banks of a little stream that flowed noiselessly by, and breathing mellow love-words together; others, in the deep shades of airy groves, sat proposing riddles and charades, and joyously laughing at the ludicrous hits they made in guessing them. The planters themselves, with an air and demeanor conscious of the plenitude of their estates, were, at times, riding upon their favorite steeds; then alighting to exchange converse with their overseers.

Bartholomew Perigru and his noble defender, Betty Doolittle, were able appreciators of nature's finished work; and notwithstanding the fatigue arising from their journey, as well as from their unparalleled encounter with the beggar, this picture



of nature, diversified with its living agents, filled them again with new life. And as their souls teemed with the spell of its inspiration, and forgetting for a time their aching pains, Perigru thus delightfully unfolded himself:

“Behold this plain! Here, indeed, has nature bestowed her charms. Beautiful landscape! Resplendent vale! This is surely the Promised Land. The milk and honey are flowing here. Here, too, are the pomegranate and oil-olive, the wheat and barley, the vines and fig-trees. Truly, the children of Shem are exalted. Above all men are they lifted up. Their land lacketh not in anything. Their estates are great and vast. Here, too, is the great statute obeyed; the children of Ham are servants in the house of the children of Shem; their curse is being fulfilled; the task master is over them; their pride is humbled, and the house of Shem is comforted.”

Here Perigru suddenly paused, and Betty, on turning to speak to him, observed the cheerful countenance of her master was gone, and one of gloom and sadness was visible instead; and before she could divine the cause, he again continued: “My spirit is troubled, friend Betty; I have fears; yea, great apprehensions possess me; for doubtless these people have eaten and are full;



they have built goodly houses and dwell therein; their silver and gold are greatly multiplied, and all they have is increased. I fear, therefore, their hearts are lifted up, and have forgotten, in a measure, the Lord their God, who brought their fathers out of the land of Egypt, from the house of bondage; I fear the altars of this people have decayed, and the lamb and turtle-dove, and young bullock, are no longer offerings for the Lord. I fear it is with them as with our own Rev. Jonathan Fairspeaker, they entirely neglect, and obey not, his great statutes, save those only that are a pleasure unto them to observe. The great statute, by which we are made the instruments to torture the descendants of Ham, our father's brother, and make them our merchandise and money, they observe with scrupulous precision. It is to them a peculiar delight. By it their lands are tilled and their tables replenished, while they themselves labor not therein, nor pay any price therefor. But there is one statute that is greater than even this great statute is, and which I seriously apprehend, they utterly and absolutely disregard. Yet the keeping of it, is our only title to the promised land. It is the great covenant of circumcision; the everlasting covenant, the penalty of which is, that the uncircumcised man-child shall be cut off from his people. Hence



it is, Betty, my spirit is heavy, and my head bowed in grief. The possessions of Canaan will be taken from the children of Shem. They will be driven from the promised land, and strange nations possess it. Fierce and terrible judgments will overtake them. By and by, bankruptcy and death will come upon the planters that dwell in the habitations of this fair plain; then will their sorrows begin. And again, by and by, and the children themselves will be scattered abroad upon the land; their matchless possessions will become the property of others, and their kindred, the children of Ham, that are now their money, and their great source of comfort, will likewise be taken away, and become the merchandise, and money, and comfort of others. And when they shall be bereft of all, then shall their wail ascend to heaven; but the windows thereof will be closed against it; the hearing thereof will be barred forever; their souls shall be cut off from Israel."

"Oh! dreadful! dreadful!" vehemently exclaimed Betty, with her heart nearly bursting, as she comprehended the doleful picture, her master had drawn of the future, that awaited the apparently happy beings on the plain before her; and, after a moment's silence, she added: "Is it really so, Mr. Perigru,



that the people living in this lovely place are in such danger."

"Verily, friend Betty, the truth cannot be concealed; it is even so; and, but one hope remains by which to save them therefrom; it is, that immediately on the recovery of my wounds, we go among them, and reason with them, and teach them from the great Books of the Law, that obedience to but part of the law, is no better than absolute disobedience. For it is *by every word* that proceedeth out of the mouth of the Lord that man lives. But, if they will not reason, and will not be persuaded herein; if they will not reconstruct their altars, and renew thereon their offerings; if they will not yield obedience to the statute of circumcision, and each and every of the remaining statutes whereof the Books of the Law abound; but, shall in all things, continue stiff-necked, and perverse, better had the mountains cover them, or the great sea roll over them, than withstand the judgments of Heaven."

Betty, reflecting on the affairs of the future, as declared by her master, began now to grow apprehensive of her own safety; and, lest she should be lacking in obedience to any statute that was her indispensable duty to regard, she turned to him, and said:



"Mr. Perigru, I am fearful that I have not obeyed the statute of circumcision?"

To which Perigru, with as much simplicity and seriousness, as Betty, who knew not the meaning of what she was enquiring her duty concerning, answered, "The statute is not for females to obey. It is limited altogether to males."

This explanation quieted her solicitude herein, and both proceeded slowly down the hill. On arriving at the bottom, they discovered an inn immediately fronting on the road. It had been concealed from their view, by reason of a large bluff jutting up by the side of it, and around which the road was made to wind. By this circumstance, the inn was not observable by travelers approaching from the hill, until they came fairly upon it. At this place, our hero and heroine obtained apartments for the purpose of tarrying until Perigru's condition would again permit him to appear in public without exciting too much curiosity, and be troubled with too many facetious questions relative to himself.



## CHAPTER XI.

How Perigru instructed those at the inn, while at the supper-table.

WEARY and lank the indefatigable Perigru, and his no less indefatigable companion entered, side by side, the old inn, at the foot of the hill, mentioned in the last chapter.

The keeper thereof was cheerful and accommodating; and accustomed to extend his benevolence to travelers of every aspect; having ample confidence in the integrity of mankind, to believe none would enter his place who had not the wherewith to defray charges.

Perigru, immediately made known that Miss Doolittle and he had been traveling ever since morning, and that, too, without having an opportunity of eating.

He likewise failed not to inform that Betty was not his wife; and, therefore, desired separate chambers in which to lodge.

These were soon furnished them. And after having arranged their toilets; and Perigru's wounds being again dressed afresh, they sat themselves by the window observing those that came to the inn.



Three drovers, who, with a large collection of cattle, had arrived previously thereto, but being absent, putting them a-field, were now returning. A number of wagoners were driving to the fountain, to water their teams, thence to the yard to stable them for the night. Several boarders next made their appearance. Then came a pair of private carriages containing those who seemed to be traveling for their pleasure. Following these was a man in a close vehicle and alone. Lastly, two strangers on horseback alighted in the yard, and ordered their horses to be stabled for the night. The attire of those plainly indicated their clerical rank.

After this promiscuous company had undergone the necessary ablutions and preparations, the supper-bell rang. Then followed a rush, on the part of the teamsters, boarders and drovers, for the table; and, after some squeezing and scrambling through the door-way, became quietly seated, when the more elite began to enter. These were led off by the clerical order, and closely followed by the man who came alone to the inn. Next entered the ladies and gentlemen; and, finally, Perigru and Betty. This last couple took their seats together, at the tail end of the table.

As Perigru entered, every eye was turned upon



his woe-begone figure. The cuts, bruises, and blackened eyes, which he had received, in his fistic encounter with the beggar, gave out the suspicion of his belonging to the famed order of pugnacious chivalry, which, in these days, are so much in vogue. And these wounds, half bandaged as they were, exceedingly increased the dolorous air about him. But this suspicion was very much put in doubt by the sage demeanor which he observed upon taking his seat at the table. Though some attributed the slowness with which he bended himself on his chair, to the stiffness of his joints, arising from the evident contest, in which he had been engaged. All quandary, however, was soon silenced. For immediately on this great man's observing himself to be the centre of attention, he thus broke forth in speech:

“Sons and daughters of the family of Shem! you have all doubtless heard, ere this, of the all-powerful efforts which the remnants of the Hittites, Girgashites, Amorites, Canaanites, Perizzites and Jebusites, are making, in order to rescue their brethren, the children of Ham, from the bondage to which they have been condemned.”

Little was the astonishment which Perigru's figure produced, compared with that which now filled his auditors. And, as the drovers, teamsters and boarders, stretched their heads over their plates, and, with



open mouths, gazed down the table, upon the speaker he thus slowly proceeded ;

“ We know that remnants of these tribes are still among us, by reason of their worshiping gods, of whom we know nothing. Their gods, say they, are possessed of higher attributes, and have given unto them higher laws to obey ; that among these they have one commanding them to procure the release of the descendants of Ham, from their bondage in the house of Shem. Now we know but one God, the true and only God ; and the laws by which He wishes His people, the children of Shem, to be ruled and guided, he gave unto Moses. And, until these laws are changed by the God we worship, we must follow and obey them. Know, therefore, ye people of Shem, that I, Bartholomew Perigru, have been ordered by Heaven, to declare unto you, that these laws are not changed ; that the right of the children of Shem, that is to say, our right, to hold the children of Ham in bondage, to be slaves unto us, still continues ; that as yet, their *curse* has by no means ended.”

As all were intently listening at Perigru's discourse, they were at this moment suddenly startled by a distant, feint sound, like something rushing through the air ; and which grew louder and louder as it seemed to approach the inn ; when finally, it



was heard with great distinctness, immediately outside the door. Presently it ceased, and the stillness of death was within; all were motionless—fixed, and gazing towards the door, whence it came. In a few moments, directly over Perigru's head, near the ceiling, and in the hearing of all, these words were distinctly articulated:

“This is my beloved servant, in whom I am well pleased; give ye ear unto him, that ye may live.”

Nothing more was heard; the females recovering from the stupor into which they were thrown, began to shriek and faint. The gentlemen supported the ladies, while Betty fell backwards over her chair, breaking it into pieces. The hostess and her female servant, who had been standing unconsciously, for some time, with several cups of hot coffee in their hands, fell directly to the floor, spilling the burning liquid over them. Several burly teamsters bounded from the table, and let themselves down in the centre of the room; and one of the boarders shared the same fate. As soon as the less affected came to, sufficiently to assist the more helpless, they administered such aids as their experience in such cases could suggest. The gentlemen stretched the ladies on the floor, and then ran for their cologne bottles, and bathed their



temples well therewith, and at the same time administering some in the same way to Betty. The innkeeper procured some of his best old rye whisky, with which he completely saturated the heads of the teamsters and boarder in his eagerness to restore them. By the time the guests were revived, the hostess and her female slave, who were altogether forgotten through the attentions bestowed on others, came to, themselves. After which the ladies began quietly to express their opinion to the gentlemen that the inn was haunted, and insisted that their horses should be ordered, and depart at once. But the innkeeper being apprehensive of this, and having more enlarged experience in the ways of the world, had already taken the precaution of whispering in the ears of several that a ventriloquist was surely in the room, and that he was the author of the mysterious sounds which they had heard. This intimation at once gained credence, and was soon over the whole room. Some then recollected having been at exhibitions given by professors of the art, and were perfectly convinced the occurrences of the evening were a fac simile of what they had there seen and heard; and so began to wonder at themselves that they had not suspected as much before. The ladies now abandoned all wish of proceeding



on their journey. Their notions of the haunted inn entirely vanished; and this information proved a better restorative of the proper tone of their nervous system, than the most notable balsam the curative art has yet known. A few hearty laughs produced an amiable feeling among all present; and as they were about to resume their seats at the table, Perigru again began, saying, "Children of Shem," when the ladies set up a tittering, as they began to realize their first suspicions concerning the stranger's wits; while the hostess, smarting somewhat under the pains which the hot coffee had produced, and fearing that another such a scene might transpire, began a pretty active reprimanding of the whole company in general, and Perigru in particular. And just as he was meditating to give her a lesson in the last statute, in which he had instructed the beggar, her worthy lord and master, the innkeeper, kindly interposed, and put an end to her unprecedented assumption of authority in his house. He would let her know that his establishment was kept up by treating those courteously that favored him with their patronage; not by suspecting too freely, nor abusing too quickly. He, on his part, knew, of his certain knowledge, that what the gentleman was talking about, was of the greatest importance to the country, notwith-



standing the gentleman's peculiarities; and which he, himself, could not for some time understand.

"The existence of slavery among us, has become a great question," continued the innkeeper. "The right or the wrong thereof, and our duty regarding it, must be met openly and fairly. The eyes of the enlightened world are upon us. In their judgment of esteem and respect we shall rise or fall according as we shall convince them of the correctness of the grounds on which we maintain the system. In a few days there will be a grand mass meeting in this valley, to which the South generally are invited; the object of which is, first, to determine our right to enslave the negro; secondly, if it be settled in favor of the right, then to suggest and adopt such measures as will ensure to us a full protection. So that if our friend can in any way enlighten us on this subject, he certainly is free to do so; for I, myself, am desirous to learn every thing that may be said thereon."

With this the innkeeper gave general satisfaction, and as the guests now began to eat, Perigru resumed his discourse.

"As you say, Mr. Innkeeper, this great question must be met openly and fairly. If we can't show a clear hand therein, we must stand condemned. To it, then, I address myself. But first permit me to



say, that you are all mistaken in supposing that the sounds you have just heard, were made by a ventriloquist. I heard that voice before, and I assure you it was the great spirit of Abraham, come in our midst, to confirm to you the truth of what I am about to speak."

The ladies, in consequence of this assertion, were severely put to, in order to maintain the decorum of the table; but they did so, and Perigru proceeded—

"But have no fear of his presence; spirits harm no one; therefore, give strict attention to what I am about to say. This question is one, which, if we endeavor cunningly to avoid, or cover, we shall only blind ourselves, and gain nothing. We must not think ourselves wiser than our brethren; nor that they cannot discover such unsound positions as we may adroitly assume. Above all, we must remember, that not even our motives can be hid from the God we worship; and to him, yet more than man, we must look, and so act as to avoid his condemnation. Let us then begin thus—we know the children of Ham, as well as the children of Shem, were created by the God of Abraham, Isaac, and Jacob. They have then a common father. We know, too, that all kind and noble-hearted children, of a wise and good parent, adopt his example, and become wise and good in the manner of the parent,



showing mercy to one another, and doing no ill. In like manner it is apparent, that we must treat with the descendants of Ham, unless we learn that God, our father, for a just and wise purpose, has ordered differently. And as he orders, so fail not to do.

“Is the enslavement of the sons and daughters of Ham right or wrong? that is the question. And in considering it, I agree, entirely with the great author of ‘Letters on Slavery,’ who says, ‘*The first question we have to ask ourselves is, whether it is contrary to the will of God, as revealed to us in his Holy Scriptures—the only certain means given—to ascertain his will. If it is, then slavery is a sin. And I admit at once that every man is bound to set his face against it, and emancipate his slaves, should he hold any.*’ This I agree is the gist of the whole subject, the very essence of it. Is it contrary to the will of God, is the first and principal question. We cannot conceal it, nor shuffle, nor quibble about it. We must meet it, and settle it. Our own welfare demands it. The relations of the children of Shem, with the children of Ham, are a part of God’s moral government; and let us not knowingly offend against it. Let us then learn his will, and obey it. If it be against slavery, then slavery is a sin; and in such case, we must set our



faces against it. This every right thinking Shem admits, notwithstanding our constitution may allow it. And that great idolater, Joseph Aspinall, (for such I shall presently prove to you that he is,) might have spared himself that elaborate argument to prove the will of God superior to the will of man, and, therefore, superior to constitutions.

“Now this will of God is contained in the books of the law. We open them; and behold we read: *‘Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.’*

“Here, in this statute, we discover at once his will plainly recorded; and mark its peremptoriness. Ye *shall* buy bondmen and bondmaids from the heathen that are round about. Thus we perceive that our duty to buy and hold, the children of Ham as slaves is positive; we have no alternative. It is not a *privilege* granted us, but a *duty* enjoined us. We are made the instruments to inflict a dire punishment on the heathen; and we can do nothing but obey, or else bring upon ourselves a worse punishment for disobedience. Hence be assured that every son and daughter of Shem, who has not bought bondmen or bondmaids from the heathen round about, and subjected them to the pains of



servitude, will suffer the unmeasured penalty therefor. Had it been written that ye *may* buy bondmen and bondmaids, we should see at once that it was a privilege which might or might not be exercised as best suited our feeling. But being imperative, we readily remark the great foresight it denotes. God knew the humane nature, the kind sympathy, and fellow-feeling that possesses the bosoms of some of the children of Shem; and, therefore, perceived that unless he made the statute peremptory, these would take pity on the heathen, and thereby many escape the punishment of the curse. The statute, therefore, was made absolute; and every child of Shem, humane or otherwise, is compelled to render obedience to it. Accordingly, I instruct such of you as have neglected to act your part in this business of the *curse*, to hasten immediately to Africa, and procure one or more of the heathen that are there, and fail no longer in your duty herein. But, beware, that in your getting, ye steal not, nor rob; but buy:—remember the words of the statute, ‘ye shall buy;’ buy according to the rules of barter and trade.

“I shall now consider the adoption of measures necessary to protect us in the enjoyment of our obedience to this statute. These are fully written in the Books of the Law. And for a due compre-



hension of them, it is proper for you to know that those rebels in the north, against whom we have to contend, are full of idolatry. They pretend to have higher laws given them by their god; which laws differ entirely from those given to the children of Shem; therefore, we know them to be idolaters. Now, to protect ourselves from them, and the efforts they are making against us, we have the following statutes given us, and they alone are the correct measures to be adopted in the present emergency: 'Thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them; neither shalt thou make marriages with them. But thus shall ye deal with them: ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. For thou art an holy nation unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.'

"This statute is confined to such as were in the promised land before, and at the time the children of Shem entered it. But the following statute was given to punish such of God's people as should go over to the idolaters and worship their gods. 'If there be found among you within any of thy gates



which the Lord thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant, and hath gone and served other gods, and worshiped them, and it be told thee, and thou hast heard of it, and inquired diligently, and behold, it be true, and the thing certain, that such abomination is wrought in Israel; then thou shalt bring forth that man, or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones till they die.'

"These are the measures to be adopted in the premises, and no others. Steps, therefore, should at once be taken to enforce them. I have heard it advised, that the union of the States, into which this fair country is divided, should be dissolved. That must never be. We have no authority for any such thing in the Books of the Law. Such a measure would be idolatrous. This land we enjoy, is the enlarged borders of the promised land, and to divide this great inheritance without a statute commanding us to do so, would be the fulness of disobedience. Our only authorized course is, to expel and destroy the idolaters, and stone to death those of the children of Shem that have committed this wickedness amongst us.



I shall now conclude this subject with a remark upon one of the readers of the rebels, who are inflaming the country against the divine statutes which are our guides in our relations with the posterity of Ham. I refer to Joseph Aspinall. That man is an open and bold idolater, and devotes his ingenuity to such a purpose, as will lead him and his followers to utter extirpation and death. He entertains no scruples about employing his ablest efforts in the destruction and overthrow of this God-established institution. It is true, he seems to have proven satisfactorily, that the god he worships, requires of him to disobey in these things, the commands of the God of our fathers. And he has thus adduced, by a show of reason, a pretext to procure the release of his kindred from their curse. But notwithstanding his apparent ability, he seems to have failed to perceive, that to prove this, was only proving his idolatry, which he has most signally done. And what has been said of Joseph Aspinall, may be said of his friend Buckingham. They are two that have conceived, and are now in labor, to give birth to Universal Freedom, but are likely to die in child-bed.

“We have nothing, however, to intimidate us. The appreciation we entertain of our own comfort, together with the imperative injunctions of these



divine statutes, will always be sufficient to teach us our duty herein. We are plainly taught that our business is to assist God in extirpating these idolaters, so that neither flesh nor blood, nor altars, nor images of idolatry remain in the land. Take courage, children of Shem; be but obedient unto these laws, and the Lord thy God will be with you; he will deliver these idolaters unto you; five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight; you shall destroy them with a mighty destruction. And the fate of those of our brethren, who have become obstinate and stiff-necked, and departed from us, and gone over to the idolaters, and covenanted with them, and made marriages with them, and shown mercy unto them, and sacrificed on their altars, and worshiped their gods, will be as was the fate of those that joined themselves unto Baal-peor. Cleave, therefore, unto the Lord; His testimonies are your evidences; his statutes your guides; and in all that ye do, He will be with you to the end. This is all I have to say on this subject."

For some moments after Perigru had ceased his remarks, every one in the room remained silent, as if deeply reflecting on what he had said. At length the innkeeper began: "What our friend has said upon this all-absorbing subject, astonishes me, and



will certainly receive serious consideration. His views and conclusions, I am much inclined to believe are correct; and his measures are those that should be adopted. I am engaged as one of the speakers at the grand mass meeting, that in a few days will be held in this valley, some four miles south of my place. I shall certainly urge them upon the consideration of the meeting. There is some peculiarity in our friend's calling us the children of Shem, but I have heard of late, a number of persons, some my own friends, say that we are the genuine descendants of Shem, and the negroes among us are the equally genuine descendants of Ham. And as the curse on the posterity of Ham, to serve in the house of Shem, was to exist forever, these negroes are properly our slaves. It seems also, from our friend's showing, that we are not merely *permitted* to buy and hold the descendants of Ham as slaves, but that we are positively *compelled* to do so."

"I'll get some to-morrow," said one, two, three teamsters; "I have no money, but guess a fellow can scrape up that much credit."

"Well, I'm safe, for I have one," said a fourth teamster.

"Ditto," said a fifth, "for I have a dozen."

"We have long since made our peace with that



statute," said the clergy, seeing which way the current was moving.

"Well, I don't know what I should do with them were I to buy any, unless I sell my horse and hitch them in my wagon," said the man who came alone to the inn.

"Hire them out," said the innkeeper; "you can do a profitable business in that way."

"We have a full supply," said the gentlemen, while the ladies said they had none themselves, but their fathers had abundant.

"That won't do," said Perigru, "you will have to find means to purchase some yourselves."

Betty said nothing, she considered that by the arrangement between her master and herself, she was entitled to one half of his. The boarders also, being at this time busily eating said nothing.

The innkeeper now resumed again, "Gentlemen, it seems to me the reason of the statutes, being peremptory, is quite evident. If the children of Ham are to suffer the punishment of this curse, and the children of Shem are to inflict it, then certainly the duty of every one is to engage in it, and much more earnestly than they have been. For, as yet, the children of Ham are many, who have never served in the house of Shem; and, therefore, have as yet, wholly escaped their doom. Hence we see



the necessity of all, not to remain idle, but show ourselves worthy of the great trust confided to us."

The ladies and gentlemen hearing the innkeeper discourse thus, eyed each other most quizzingly; and much suspected him in some measure like his singular guest. The clergy, however, looked grave, they thought that by laying aside the ends, there was some weight to be discovered in the middle, of what had been said; at least they could commit no error by keeping silent, for 'a wise tongue keepeth its own counsel,' reads the adage. The rest of the company continued busily eating.

Perigru now found occasion to conclude the remainder of his duty in the fulfilment of his mission, and so thus commenced, "Passing this subject and the statutes thereof, I pray you listen to me, while I now instruct you in other statutes and judgments contained in the Books of Law, and which are of equal importance with the one we have been considering, and equally peremptory. For you must know (and well will it be for him who heeds the knowledge,) that it is by every word that proceedeth out of the mouth of the Lord that man shall live. If you observe but part of the Law, can you still account yourselves righteous, and say you obey the Law, and worship the true God? Can he be said to worship God, who neglects his Law, or a



part of it? Do not err in this, for fearful will be the judgment. The only true worship of God, consists in obedience to his statutes, each and every one of them. They alone are expressive of his great will, and through them alone we come to a definite knowledge of him."

Here the company manifested close attention, as the truth of these remarks went home to them. They began to think that the man who could speak so clearly in discourse, could certainly not be very bad in his wits.

"Now I must needs inform you," continued Perigru, "that as I stood upon the top of the hill by this inn, I observed, what, indeed, I observed in all the country through which I have yet passed, that no altars are built, no offerings for the sacrifice are brought forth. No savory incense ascends to heaven. Now, are not the statutes concerning this thing, most plain, and full, and precise; even as to the kind of offering, the manner of it, the preparation of it, and the time of it. Can greater disobedience occur in the house of Shem than is here manifest? What should be said of those, who are thus convicted? Are not the blessing and the curse before you? Have you not so read in the Books of the Law? You inflict a sore punishment on the children of Ham, because the Lord commanded you



by a peremptory statute so to do. Then why, in the name of right reason, do you not sacrifice unto him? Has he not most peremptorily so commanded you? And yet not an altar, nor an offering is even spoken of. This is incomprehensibly strange. But this is not all; this delinquency does not end here. Who is it among you that has made obeisance unto the first and leading statute of all the statutes, contained in the Books of the Law? The statute which is the token of the second covenant, the great statute of circumcision; is it not the keeping of this statute that is our warrant to possess the promised land, and the borders thereof, even this fair land which we now possess? Was not Abraham circumcised? Was not that good man ninety years old and nine, when he diligently regarded the statute? Was not Ishmael, his son, and all the men of his house, yea all the male children of Shem that journeyed in the wilderness, were they not circumcised? Now listen to me if you would be wise. I am what men call old; I have grown unto my decline of years; my life has been given to study. I have been devoted to things of heaven, more than to things of earth. I have searched into the wisdom of philosophy, and philosophers of all periods of the world, none have escaped my notice, all have received my careful attention. I, therefore, testify to



you, as one who knoweth, that the wisdom contained in the Books of the Law, exceedeth it all; even as light exceedeth darkness. This begins in light and continues in light; that begins in darkness and continues in darkness. In the Books of the Law we find certainty; and the characteristics and air of things that are real; and a confidence and positiveness, that emanates only from such as know the things whereof they speak. In metaphysical philosophy, we discover nothing but uncertainty, indefiniteness, and supposition. This is plainly of man, but the Books of the Law are of God.

“Now, in the Books of the Law, we are taught to know these great things; and woe shall betide him who disregards them; first, that the Lord is the God of the spirits of all flesh. Secondly, that we are his chosen people. Thirdly, that a blessing and a curse, even life and death, are before us. Fourthly, that the way that conducts to life, is obedience unto every word that proceedeth out of the mouth of the Lord; and, that disobedience hereto, either in whole, or in part, is the way that conducts to death.

“Now, is not the statute of circumcision a part of the word that proceedeth out of the mouth of the Lord? Is it not the principal part? Yea, is it not the very beginning of obedience to the word, the foundation of it? Whence, then, is this universal



neglect of it, that appears to exist among the children of Shem? Do not the idolaters the same? In what then do we differ from them? What marks are upon us that distinguish us among the nations as the people of God? Are we not taught in the law, that it is the keeping of the statutes and judgments thereof, that is to be our wisdom and understanding in the sight of nations, which shall hear all these statutes, and say, surely this great nation is a wise and understanding people? But, can our wisdom and understanding be greater than that of the idolaters, when we keep not these statutes? What shall it avail us, though we keep the statute, which commands us to inflict the curse upon the house of Ham, if we thus neglect other and greater statutes of the Law? Is this obedience unto every word that proceedeth out of the mouth of the Lord? Is this the way that conducts to life? Verily, this conducts to death. For the penalty of disobedience to the statute of circumcision is, that that soul shall be cut off from Israel: he hath broken the covenant.

“And now, ye children of Shem, ye exalted of the earth, ye, that in times past were a kingdom of priests, and an holy nation unto the Lord, you I beseech, in the name of wisdom and understanding, in the name of all things that are virtuous and sacred; and especially, I beseech you, in the name of



the blessing and the life that are before you, to cease this sin of omission, this iniquity of transgression, and return unto obedience to that word, whole and entire, by which man doth live. Are you greater than Moses, who brought your fathers out of Egypt from the house of bondage; or Aaron, whose rod brought forth buds, and bloomed blossoms, and yielded almonds; or Joshua, who led the hosts of Israel against the mighty nations of the promised land? Yet, these obeyed the statutes. Receive then, their example, and do likewise."

As soon as Perigru finished, Betty whispered in the ears of the ladies who were sitting next her, that she had inquired of her master, and he had told her that the statute of circumcision was not for females to obey. At which piece of intelligence the ladies bowed their heads and smiled.

One of the clergy now thought it proper to tender Perigru a word of advice, and thereupon said:

"It is necessary for you to know, my friend, that the statutes upon which you have been speaking somewhat at length have long since been abolished."

"Abolished!" exclaimed Perigru, excitedly; "so said that arch-rebel, Joseph Aspinall; and, as it was but proof of his idolatry, so is it of yours."

The ladies, perceiving now that matters were likely to come again to a crisis, quitted the table and re-



tired to their rooms. After which Perigru again continued:

“What you, sir, have just said, is ample proof of your idolatry; I want nothing better. Now, ye children of Shem, I have just instructed you in the measures, that are to be adopted in cases like this; and here is presented a ready opportunity for rare distinguishment in their execution. Here your valorous hearts are afforded a favorable time to redeem yourselves in part from your long and sinful transgressions.”

And rising from his chair, and forgetting his already bruised body, he still continued:

“Stand forth, now, that it may be known, who is on the Lord’s side. Stand up, and obey his great word. This idolater must be driven out from among us; he must be destroyed.”

By this time, the company, who had perceived, there was too much earnestness in all this, to doubt further, as to what was going to result, quietly advised the stranger to get himself out the room, while they would pretend to take part with Perigru, hoping thereby to prevent greater disturbance. The stranger acceded to their advice; and, as they rose to their feet, he began to disengage himself as speedily as he could; and getting opposite the door, with a clear way open to him, quickened his steps



across the floor. But Perigru's quick eye saw him endeavoring to make his escape, and immediately made after, crying out in terrible tones, "On, on, ye men of Shem! Now is your time; seize the idolater; behold how he flies before you!"

At this, a feigned pursuit was begun by the company, and led off with a purpose by Perigru, shaking the old inn terribly, with their heavy motion. In a moment the stranger was beyond the confines of the establishment, and safely concealed by the darkness without. Perigru being abstractedly intent upon obedience to the statute, and in the hurry of pursuit, lost all memory of the steps, at the end of the inn porch; and, which being hid by the darkness of the night, he rushed on, as though none were there; and over he went, falling headlong and heavily to the ground. This dolorous circumstance, at once arrested pursuit. The company crowded around their unfortunate friend, ready to administer every assistance that might be needed; and, as usual in such cases, excluded thereby all air, well charged with oxygen, from the reach of his respiration; which thing gave them a longer opportunity to indulge their fellow-feeling, than otherwise would have been afforded. By the time, however, that the lights appeared, Perigru was leisurely helping himself up; and, having nearly recovered from the shock, his



nervous system had sustained by the fall, was only suffering from a few scratches in his face, and a general disturbance of his bandages. On being satisfied of this, the company greatly rejoiced; for the misfortune might have been attended with much more serious results; and, such were indeed apprehended. Now, that Perigru had the chance of breathing the unadulterated air, with as much freedom as his honest sympathizers, his natural strength soon became restored: and, immediately he cried out, "Where is the idolater; have you captured him; has he suffered the punishment he merits?"

"We have not succeeded yet; your misfortune has detained us," answered a voice from the crowd.

"Nothing serious has happened me, nothing serious, sir," said Perigru. "The search must now be commenced; the rebel must be taken; doubtless he has gone lurking in yonder hill."

The company, perceiving they were not likely to have a very agreeable time withal, adopted the ingenious scheme of persuading Perigru, that there was reason to believe he was not as sound in body as he supposed himself, and the man that came alone to the inn, proved an apt hand at this undertaking. He began by telling Perigru that he should not entertain too great confidence of having escaped uninjured. He assured him it was frequently inci-



dent to cases of severe falling, such as he had just encountered, that the effects were not discoverable until some time after the accident had occurred, and although he was not now sensible of any present pain, or wound, yet that was no evidence that none would ultimately be developed. And for his own sake, as well as for the sake of the mission he appeared engaged in fulfilling, he would recommend him to retire to his chamber, and enjoy a full night's rest. He would, by such a course, avoid much loss of time, that might otherwise ensue, in case any injury should, by and by, discover itself. But if he should go upon that hill, and there laboriously scramble about, over rocks and stumps, and underwood, straining and fatiguing himself in pursuit of that rebel, he would but aggravate and inflame any latent injury he might possess, and as a consequence, would be laid up, perhaps, a twelvemonth, to the great detriment of his mission which, at this time, was all-important to the country.

Perigru upon this, reflected a moment, and then, in the hearing of all, energetically spoke forth :

“There is, my friend, much reason in what you have said. But my trust is in the good spirit of Abraham. These statutes are imperative. The rebel must be found.”



At this critical junction, the ladies, who had also come to the scene, came forward and used their art to persuade him to retire; and after much had been said between them and him, wherein he maintained the propriety, while they the impropriety of his searching for the escaped rebel, one of them at length happily suggested, that she knew, if he would but comply with the wishes of all present, these good people would every one join in the capturing of the rebel, without either his aid or presence. At which suggestion, every voice shouted they would. And after some hesitation, Perigru concluded, that such would be a sufficient obedience to the Law, and then consented to comply with that for which all most heartily wished.

As he now passed up the steps to enter the inn, a teamster cried out,

“How far shall we chase him?”

“Until he is delivered unto you,” said Perigru.

“But if we can’t overtake him,” returned the teamster.

“Then drive him, at least, to the coast of Labrador,” said Perigru, as he passed through the inn door.



## CHAPTER XII.

In which is continued further incidents at the Inn.

AFTER Bartholomew Perigru had entered the inn, he and Betty Doolittle immediately set their faces in the direction of their chambers, and thither they straightway went. Perigru somewhat anxious in mind concerning the escaped idolater; while Betty was overjoyed in heart, to see that her master did not join the intended search, which she had no doubt was about to be made, in that endless hill. Accordingly, as they passed up the steps together, she good-humoredly began the following discourse, saying:

"I am glad, Mr. Perigru, that you didn't bother yourself with hunting after that stranger. I think these rebels can be taken care of by others. It is enough for a man of your age to teach men their duty."

"In that thou dost wrongly judge, friend Betty," said Perigru; "thy counsel is not good. You must know that he who don't practice, himself, that which he teaches to others, is verily a bad teacher. He doth more corrupt than benefit."

"I very much fear you will have a sorry through



with it all, if you follow this too closely yourself, though," said Betty, somewhat tartly.

"I know not what I shall do," said Perigru; "for, henceforth, I commend myself to the good spirit of Abraham, to do whatever he shall direct."

They had now reached their chambers; and while Betty remained in her master's, to dress once more his wounds, and readjust his bandages, she thus continued the discourse:

"It is my notion," said she, "that this business of circumcision, and sacrifice, and buying bondmen and bondmaids from the heathen round about, and inflicting a sore curse on the children of Ham, and driving out the idolaters from among us, and stoning to death some others, I heard you talk about, is a-going to get us into a good deal of trouble yet, and, therefore, I think the sooner we go home, the better."

"I have already had reason to see," answered Perigru, "that thy honest heart knows little about this thing. The great nation of Shem has been slumbering; the idolaters have been increasing upon us; and wickedness is being wrought in our midst. Shall Bartholomew Perigru then, seeing this, lie idle, and still slumber, and thus commit a sin, and have it recorded against him in the world to come? No, Betty, Bartholomew Perigru slum-



bers no more. Concern thyself, therefore, no further about this thing; but have a care about thy eating, drinking, and sleeping, that thy health be not endangered, and thy strength fail thee, and thou become unable to accompany me, and render that assistance of which thou hast convinced me thou art capable."

"I have a concern as to that," said Betty; "and he would be the like of a dunce, who hadn't. But I have a concern, too, about your exposing yourself to these injuries continually. I have not seen or heard [in Christendom, the like as how you go on."

"I make no doubt of it," said Perigru. "Have I not just told you that Christendom has been slumbering. So this accounts fully for your not having seen or heard of such matters as reviving to the world these statutes and judgments whereby Christendom doth live when awake. And now, friend Betty, I will tell thee candidly, that it is necessary to the peaceable enjoyment of my conscience, as well as for the love I bear this nation, that I do this thing. If they know not the dangers that are portending, how shall they avert them. So keep thy peace, and trouble me no more."

Betty complied for the present with her master's request, and having ended the necessary attentions



she was bestowing upon him, they both betook themselves to bed.

After Perigru had gone up stairs, some of the crowd immediately proposed to enter the inn again, but those among them who were more knowing in the characteristics belonging to persons afflicted with certain species of deranged wits, informed them that such would certainly be an imprudent step, provided it was their wish to be relieved from further annoyance.

"It not unfrequently happens with persons," said they, "who are afflicted as this man undoubtedly is, that they become possessed with a peculiar cunning, and which is sometimes exceedingly acute."

And thereupon instancing several cases in illustration of it, suggested the propriety of the majority of them withdrawing from the inn until Perigru should get himself a-bed, lest he should discover that they had not made good their promised pursuit, which circumstance would but stimulate him to rave the more.

"He would most likely," said they, "suppose us to be in like manner idolatrous, and treacherously in league with the one already escaped. If that should be the case, nothing would then quiet him."

This counsel seemed reasonable to all, and accordingly they proceeded to the roadside by the



foot of the hill. The teamsters and drovers stretched their weary limbs upon the verdant sward, while the rest standing up, thus engaged in conversation.

“Well, gentlemen,” familiarly began the man that came alone to the inn, “I have not known in the history of America, so odd an affair as this, and were we not positively informed, of the actual death and burial of the world-famed Manchegan; and that it would be in ‘opposition to all the ancient laws and customs of death,’ for him ever to be able to make another sally; I say, were it not for the positive knowledge we have, that the great Manchegan departed this life, and died a natural death, and was truly interred, I should believe nothing else but that he had turned up again, I should believe he had fallen into a trance, which the honest priest and notary, and the worthy Cid Hamete Benengeli, mistakingly took for death. I should believe that his tomb, like the burial-pit of Aristomenes, or Sindbad the Sailor, had a secret aperture, through which, after a balmy sleep of nearly three centuries, he quietly worked his way into the world again.”

“Good! Good!” exclaimed half a dozen voices together, and shaking with laughter.

“And finding old Castile,” he continued, “so changed, so unlike itself, that he doubtless felt he



no longer had any relation with it. His niece and housekeeper, and the priest and barber, had long since gone where night never mingles with day; and Dapple and his master, and his favorite, Rozinante, had also departed this sinful earth, and were free from its temptations. So that those being dead, who alone could witness his identity, he wisely considered, that should he now announce himself as the valorous and renowned gentleman of La Mancha, whom the world still holds in such delightful memory, they would simply think him fit for the mad-house; nor could he at all have demonstrated to them, by a practical exhibition, the strength of his powerful arm; for without the presence of Rozinante and Dapple, and that immortal squire who seems to have been born of proverbs, he never again could have given proof that he was the very self-same knight errant, who flourished about the closing in of the fifteenth century. With these and other sad reflections, I should believe that he betook himself to the life of a shepherd, which he, once upon a time resolved on doing, but had never done. And who would doubt but that the amorous gentleman commenced feeding his flocks on the plains near the village that once contained his beauteous Dulcinia. And inasmuch as history records not her disenchantment; and having never learned that



persons once becoming enchanted, ever 'shuffle off this mortal coil,' until relieved therefrom, who can doubt, but this matchless damsel had all the while been wandering in the forest, by the side of which this renowned knight for the first and only time ever beheld her. And who shall doubt but that while there engaged with his flocks, near that very spot, with dolorous voice singing some amorous song, in praise of that peerless beauty, she chanced to hear, and, recognizing it, she, for the first time, and with grateful regard, condescended to bestow her charms upon him."

At this the company could no longer contain; and burst out in round and rapturous applause, laughing and shouting; "Good! better! excellent!"

"Sh, sh;" began the man who came alone to the inn. "If the turned up Manchegan hears you he'll not be long coming forth."

This timely suggestion restored quiet, and the lone man again continued, "And no doubt having heard extensively of the great nation of the United States of America, which, when the valiant knight before lived in the world, had no existence, they, for divers good reasons, soon determined to go thither. And hither they have come."

Here ensued another jovial laugh, when a voice



that had not yet spoken, added with a feint of earnestness :

“ And who shall gainsay these suspicions? I tell you friends, I, for one, belong to that class who prefer the evidences of their eyes, in matters that belong to the senses to be known. I shall, therefore, believe this to be the identical knight of La Mancha, and his Dulcinia, notwithstanding the Notary’s certificate of the knight’s death to the contrary. Does she not resemble, as one star does another, that fair Andalusian? And, have we not read how disinterred bodies have been discovered, turned on their sides, and even on their faces, together with other evidences of their having come to life again, some time or other, after their burial? Have we not read, too, of such as have been taken from their resting-place centuries after, and were as undecayed, and perfect, and natural, as when living? And who shall persuade me these were not entranced? Therefore, as we have no certificate, nor even any knowledge whatever, that the good knight was confined in a place, whence he, on coming to life, could, in no manner of way, escape; and, since the resemblance, too, is as nigh as four-pence is to a groat, minus only, the black mustachio, I, for one, gentlemen, shall believe this fair couple, the self-same originals, acting together in their profession, not, however, as for-



merly, at a distance, but delightfully and lovingly in each other's presence."

Another applause here followed with exclamations, "Keep it up! Keep it up!"

But this agreeable diversion, was now ended by the halting of a man, on horseback, who had just come over the hill; and, as he halted, he cried out with pretty heavy tongue:

"Well, gen'lemen, I've got 'em all stuck."

"What's that you've got stuck," inquired a voice from the crowd.

"Why the bills for the great meetin'. Don't you know nothin' 'bout it?" returned the new arrival.

"Oh! yes, we have heard something about it. Well tell us how they read."

"They don't read at all;" facetiously added the bill-sticker; "but, if you want to know what's printed on 'em, I can give it you."

"Well, yes, I suppose that 'll do; for its all six to one, or half a dozen to the other."

"Well, the first thing is a grand mass meetin'; then the place where the meetin's to be; then comes the day: and next is all them what's in favor of the extension of the Divine Institution, the great corner stone of our Republican edifice; and, all them what's in favor of protectin' the sacred right o' property; and maintain their own interest 'gainst out side ag-



gression, and all them what's in favor of a limitation o' the press, and free speech; and all what's in favor of religious liberty in worshipin' God accordin' to his Holy Word, as declared to Moses; all them what's in favor of maintainin' the compromise of fifty, and the destruction o' that o' twenty; are invited to come to the meetin'. And the greatest talent in the country will be present to address it.

"Now, gen'lmen," continued the new comer; "them things printed on them bills, I goes in for, soul and body. The South, gen'lmen, has about heard enough from them there tarnal abolition blabbers. They'd like us first-rate to go over on their side the fence, and pay no attention to that ol' Moses what give us the Law. But I tell you, gen'lmen, 'da don't cotch dis chil'' as my Sambo says. Now what business has any body got with my Sambo, I'd like to know, but myself? And I tell you, gen'lmen, I let him know what he's got to expect, if any o' them tarnal fellow ever gets a hold o' him."

"That's you, stranger, stick to Moses and Sambo, and you're a good egg; but, say, are there no names printed on the bills, that we may know who are expected to address the meeting?" inquired some one from the crowd.

"Oh, yes!" returned the bill-sticker. "But I



thought you didn't care about knowing 'em. I can't tell you any of 'em, but I know they are all Hon. ex-Presidents, Hon. Secretaries o' the State, Hon. ex-Gov'ners, Hon. Congressmen and ex-Congressmen, Hon. members o' the Legislature, and all such sort and kind of 'em."

"I thought so," said a voice from the crowd; "all politicians."

"Well, anything wrong about that?" began the bill-sticker, somewhat surprised, and somewhat earnestly. "Han't them the kind as can tell us best what we must do? Han't they got all our great interests in their hearts? Don't they keep close watch over my Sambo, so as 'em tarnal fellows don't nab him? I tell you, gen'lmen, these things are so. And I'd like to know as how this great country would circumnavigate, were they ev'ry one of 'em to die? I tell you it would fly off the track in less than no time. But, gen'lmen, I must now take occasion to look after my supper." So immediately, and amid the jovial good-byes of the crowd, he started in pursuit of his said supper, and which he found soon ready for him at the inn.

The company having remained out a length of time, sufficient in their opinion, for the great Manchegan (as they now began, by common



consent, to call the learned Perigru,) to have got himself to sleep, proceeded likewise to the inn. The gentlemen joined the ladies while the rest assembled in the bar-room. Thus divided, they diverted themselves for a time upon the scenes and events of the evening. The teamsters and drovers, in addition thereto, regaled themselves somewhat plentifully with their favorite "fire-water." After which they all retired for the night.



## CHAPTER XIII.

Wherein is contained the most extraordinary and unheard-of adventure, yet recorded in this true history.

SCARCELY had the inmates of the house become quiet in their beds, when all were suddenly startled by a loud noise, indicating that some one was pounding and thumping, most terribly, against a partition of one of the inn chambers. As they listened, and the noise growing more violent, they became exceedingly alarmed. The ladies grappled and pressed each other closely, as they all (four in number) crept into the same bed, and cautiously drew the cover over themselves.

The gentlemen, and males generally of the house, were all breathlessly listening at the key-holes of their doors, to detect, if they could, whence the noise came. Presently, footsteps were heard, slowly and softly, treading the floor. Then, the faint glimmers of a lighted lamp flickered through the halls. Then a voice was heard, quick, but subdued, calling, "Cæsar! Cæsar!" It was the innkeeper's; and almost immediately, a door was heard quietly turning upon its hinges; then some one stepped out upon the hall floor above, and, in



a low, sharp tone, said, "Cæsar am comin', massa." It was the innkeeper's slave. He, too, had heard the noise, and had descended the stairs that led from his room to the uppermost hall, and stood immediately within the door. Being called, he now proceeded down, as silently as he could, and coming up to his master said;

"Dat am a big noise, massa. Wonder what it am?"

With this, the teamsters, drovers, boarders, clergy, gentlemen, bill-sticker, and the man that came alone to the inn, also began to sally from their chambers, and gather about the innkeeper. Presently all proceeded, as if in dead march, in the direction of the noise. They had not gone far, until they discovered that it emanated from the chamber in which Perigru was lodged. It was evident to all, that something approaching the work of death, was being consummated within. Some one was inflamed and crazy with rage: and, as they could hear but one, they began to suspect that the other had already received his finality. By this time the innkeeper commenced violently to rattle the door. But no one answering, and the noise still continuing in no degree abated, he drew forth a duplicate key, by which he unlocked it, and swung it open. And, oh, ye gods! who shall de-



scribe the scene! There stood the immortal Perigru, large as life. About his magnificent form, a beautifully whitened shirt, dangled majestically—the only attire. But his head, oh! who shall believe it! Who has e'er seen or heard such thing? Two large cotton handkerchiefs were carefully and tightly, bound and twisted around it; on these, in bold relief, and well pressed down, even to his eyes in front, and to the nape of his neck behind, was no other thing, than the private chamber-vessel. Thus wonderfully accoutred, he stood sublimely undaunted, and the terror of his enemy. In rapid succession, with powerful stroke, with deadly effect, and with Roman bravery, be it never forgotten, did the inimitable Perigru send home his clenched weapons, into a cluster of gentlemen's wear, that were quietly and orderly hanging at a wooden partition, near an open window.

And, no sooner was his door swung open, than, with a sonorous voice, and without diminishing either the rapidity or the force of his stroke, he cried out, saying;

“Help, help, ye favored and exalted of Shem! Here is presented an occasion to prove your hearts in the Law. Come forth, and give evidence that ye are worthy your Father's house. Before me is a most vile idolater, or a brother steeped in the



wickedness thereof, and must be destroyed. Doubtless he has heard of my fame and purpose, and has come hither to-night with the base design of seeking my destruction."

"I am innocent," exclaimed a voice, to the amazement of all, in a half stifled tone, and, as though it proceeded out from among the garments to which Perigru was showing no mercy.

"Thou liest," boldly returned Perigru, "if thou art honest, and a just son of Shem, what doest thou in my chamber, at a time, when the law abiding are at rest?" and with this he became more fierce and earnest than before, if such thing were possible.

Again the voice was heard to say, "I am innocent, I am, I am," and so continued, conjoined and mingled with noises, as though some one were endeavoring to extricate himself with a violent effort. Presently those words were distinctly heard going out of the window; and then followed a sound as though a heavy weight had fallen upon the ground beneath. Perigru's eyes followed the sound, really believing them to be uttered by his enemy, in making his escape. As soon as the weight fell on the ground, "I am," was again repeated, and, as though it were moving swiftly from the house; and grew fainter and fainter until wholly lost in the distance.



When the retreating voice was no longer to be heard, Perigru withdrew himself slowly from the window, and facing those that stood about the door-way, looked for a time confounded. It was not, however, so with Cæsar. He had, for some time, become sensible that things, more remarkable than serious were transpiring within; and, having now, for the first, obtained a full view of the wonderful and unparalleled figure, the great Perigru then made, he immediately stepped back from the crowd that thronged the door-way, let himself fall easily upon the floor, and there quivered and shook, tumbled and rolled, as he gave vent to laughter such as only Cæsar himself could enjoy.

After Perigru had remained silent for a moment, with all eyes directed inquiringly upon him, the innkeeper thus addressed him;

“Pray, sir, Mr. Perigru, what, in the name of all things pertaining to sense and reason, has possessed you to put that chamber vessel, to such most unnatural use?”

“Yes,” added the man that came alone to the inn; “that which men blush to look upon; and ladies whisper not in company.”

“Friends,” began Perigru, in a deliberate and stately tone; “that which, in others, seems to you irregular, and not according to the accustomed



way, yet which, in no wise is a trespass against you, nor in any way concerns you, and for which you will never be called to account, either now, or hereafter, press none too closely for a reason. I speak this as a rule. In my case, however, I impose no restraint upon your curiosity, for, be it never said, that Bartholomew Perigru did aught without a reason which he was not at all times, ready and willing, freely to give to those that asked it. To do this is necessary to my mission. But in your relations with the men of Shem, generally, conform to the rule which I have given you, in order that less vexation and greater fellowship, may abound among you.

“Concerning this thing, whereof you have inquired, you needs must know, friends, that I am fully persuaded in opinion, that the fame of my instructions, is already greatly spread abroad among this people; and it is among the reasonableness of things, to believe that it has already reached the ears of idolaters; for some, it is evident, are in our very midst. If I am correct in opinion, of this thing, then is my judgment and conduct thereupon which seems to you unusual, and aside from the rules of sense, but consistent therewith, and also correct. My purpose among you, as you that are here, already know, is to wake up the people of Shem



from the deep lethargy into which they have fallen ; and warn them of their disobedience, of which, I endeavor to persuade myself, they are unconscious, but which is nevertheless mathematically true. After which to teach them, as well the way to extricate themselves, therefrom, as the way to ensure the blessing of the life that is before them. Now, a part of the things to be done, of the statutes to be observed, is the driving out from among us these idolaters, even to the destroying of them. This, my avowed purpose, I doubt not is known, by this time, to at least some of the idolaters. If so, you will not esteem it unreasonable to believe that they will use their best efforts to seek my destruction, and save their own. I, for this cause, deem it necessary, at all times, to protect and fortify my person, when asleep, by such means, as I have at hand. Now, when I entered this chamber, to retire to rest, after a careful search all around, I found nothing but this vessel by which to shield my head ; and having first secured it, with these handkerchiefs, I then adjusted the vessel upon it, and thus slept soundly and comfortably for at least several hours, when I awoke ; and, as the moon shone dimly in the window, I perceived, against the partition, one of these idolaters ; which verified to me the truth of my suspicions. I instantly sprang from my bed, seized him, and be-



gan the work of obedience unto the statute ; and well will it be to those of you who shall do likewise. This idolater, however, escaped ; which, indeed, was in a measure, owing to your slothfulness."

Here the rear part of the crowd which were unseen by Perigru, among whom the bill-sticker was chief, began to shake and roar with laughter, and Cæsar laughed by sympathy ; for they all believed that they had a more accurate knowledge of the escaped idolater than Perigru appeared to have. Perigru, however, rebuked them for their laughter, saying :

"Surely it is no part of a discreet man to laugh without a cause. Verily, I sometimes fear many of the children of Shem had become irredeemable."

Order being again restored, the inkeeper and others concluded, that as the night was rapidly advancing, they had better betake themselves to their beds, and not prolong the disturbance any further. Accordingly they commended Perigru to his bed again, at the same time expressing their hope that he would not be annoyed the second time by those disturbers of his peace. Perigru told them his individual peace was of little moment, compared with theirs ; and should he fall a victim to that abandoned people, they could not measure the treasures of which his great nation would be defrauded. It



would be no less, than the blessing of the life that is before them.

The crowd now took their departure; and, as they passed along towards their chambers, many were the queries and suggestions concerning this singular man. Some thought, that if the Shem and Ham question was going to lead to this, they had better take a firm stand, and refuse to be longer the tools to punish their own kindred. Others objected strenuously to this. Said they, "God would never suffer it; His decree has gone forth, and He would never permit his chosen ones to do as they pleased in this matter. We must do something to render ourselves worthy the life to come; and nothing is so suitable as full obedience hereto. That God will not suffer us to do our own will in this thing, even if it were our pleasure to relieve them from their penalty, the illustrious author of 'Letters on Slavery,' has plainly shown. Besides, the author of 'Memoirs on Slavery,' has also satisfactorily proven that civilization, that noblest condition of man on this earth, would, not only never have had any existence, but could not now be sustained without slavery in the world. So that, where our immediate interests are in such perfect unison with the requirements of the will of God, it is plain we dare not give up our duties towards the house of Ham."



In this manner they discoursed until they separated and went to their several chambers. After they had left Perigru's apartment, he got himself immediately to bed again, fully protected as he had been before his disturbance, and so slept until the sun was several hours high on the following morning ere he awoke.

Betty, throughout the whole of this turbulent adventure, never slept more soundly. Her mind was at peace with all the world; while her body was sorely wearied from her long and laborious day's travel. The ladies having learned that no occasion for fear existed, likewise arranged themselves in their proper beds, and went quietly to sleep. Cæsar did not get to sleep quite so easily. The scenes of the night were yet too vivid in his memory to suffer him to repose; but, by and by, he too, was silently slumbering.

So ended the events of a night, such as this inn had never before known.



## CHAPTER XIV.

In which is recorded the memorable adventure of the great Perigru with the variety peddler; wherein he gave signal proofs of obedience to his mission.

ERE the golden rays of bright Phoebus played athwart the bold and lofty hill directly beside the inn, Betty, who had been astir before her master, was out regaling herself with the pure and salubrious air, that was ever companion with that rich and picturesque vale. She followed the road that ascended the infant Olympus, until she reached the spot, which, the day before, had filled her with such ecstatic sublimity of thought. On looking towards the east she beheld that ever-burning lamp of day, as if gracefully poised far in the depths of the horizon. It was a sight approaching such as celestials enjoy, to behold it lighting up the beauties of a world which had just been hidden by the darkness of night. But when she turned, and cast her eyes once more upon that peerless vale, and her soul drank silently of its inspiration, she felt heaven-born; believing she tasted of the realities of spirit; and mused, in wonderment, upon the things that could give out such evidences of superior existence.



By and by, however, she saw again the busy multitude slowly gathering to the fields; and then her thoughts took a different turn. The grief and lament which her beloved master had poured into her ears, concerning the people of Shem that dwelt there, came, in all its dolefulness, upon her memory. Now Betty was one of those whose sympathy and humanity were world-wide. Her generous heart was big enough for Pagan, Idolater, Ham or Shem, to come unto and partake of its warm affection. But remembering what her master had said, and that he had spoken, in such plain logic, the very words of the Law; and, though she had read nothing but the New Testament, yet she regarded the sacred book as but one—a whole—the Bible—the word of God—and knew no difference in any portion of it; nor that its ordinances, or any one of them, had been, or was ever intended to be changed; so that she verily believed the inhabitants of the vale were really in danger of the judgments of which he had spoken.

This knowledge, therefore, conflicting with the natural elements of her nature, she became sad at heart, and could endure no longer to look upon that picture, which, otherwise, gave such pure and holy emotions to her soul.

Accordingly she descended the hill again, and



proceeded to the inn to look after her master. But not finding him yet up, she stepped into her room, to await his rising. At length Perigru arose; and having sustained no further disturbance after what is related in the last chapter, he felt greatly refreshed. When he had completed his toilet, and Betty had adjusted his bandages, they breakfasted. After which they set out together to take a morning's walk, such as he had been accustomed from his youth. As they passed along upon the highway at no great distance from the inn, they arrived at a cross-road. Immediately in the vertex of one of the angles of these roads, and extending out some distance from it, was a thickly grown woods; so that travelers, approaching this place by the different roads making the angle, are unable to perceive each other until fully upon it. Now it chanced that when Bartholomew Perigru and Betty Doolittle had reached this point, and were in the act of turning the corner, that a variety peddler, who had been approaching by the other road, came right upon them; and before the good Perigru had time to address him upon the subject of his disobedience, and the measures necessary to be adopted in order to extirpate the remnants of the idolaters, the peddler, ever familiar with the ways of his trade, thus loudly began:



“Here they are! here we have them! just published! The greatest books of the age! Every body is reading them; they give those higher-law men, up in the North there, what I call some partic’lar fits.”

With this he drew out from his collection one of the books, saying: “Here’s one, entitled ‘Aunt Phillis’s Cabin.’ Just allow me, sir, to read a bit of the Preface to you;” and immediately he read as follows: “Slavery, authorized by God; permitted by Jesus Christ; sanctioned by the apostles; maintained by good men of all ages, is still existing in a portion of our beloved country. How long it will continue, or whether it will ever cease, the Almighty Ruler of the universe can alone determine.”

Great was the joy of Perigru, as he heard read to him this remarkable paragraph. And presently, with great gravity of manner, he knelt upon the ground, and thus raised his voice in prayer: “Oh, Lord! thy providence is ever vigilant in providing the things that are needful. It is apparent thou hast raised up unto thee another child of Shem, to aid in the mission unto which thou hast appointed thy humble servant. In that which I have just heard, much truth and learning is contained; and aboundeth in great clearness and force of language.



Thou discoverest, oh Lord! in this, as in all things else, thy great wisdom, goodness, and mercy, unto the nation of Shem. I need not beseech of thee to grant unto the author of this excellent book thy blessing, for doubtless thou hast plentifully granted that already. But grant, Lord, that many, like unto this one, may be raised up unto the mission."

Now the peddler had been engaged in the hawking business for a period of twenty years; and, although, in that time, he had met with many rare incidents and odd adventures, yet, never did he encounter one, which, in his opinion, equaled this. So that, upon seeing Perigru's singular habiliments, bandaged head, and general contour, he became not a little agitated with fear, when he first came suddenly upon him. But, now, when he beheld him settling himself upon his knees, in the centre of the highway, and in the broad light of day, and there engage in supplication, he knew not what next might follow; and, therefore, doubting his personal safety, was just about to give the whip to his horse and drive on, when Perigru arose to his feet, and with a complaisant demeanor and cheerful voice, said:

"That author must be endowed with rare parts, sir; for he speaks as one who knows, and with a strength and facility that is unusual."



Hearing this mildness of tone, and remarking the easy deportment of the stranger, the peddler began to believe that his oddities arose more from an infirmity of wits, than from any diabolical and dangerous purpose; and, thereupon, becoming less apprehensive, and his desire to sell his books increasing, he said:

“Permit me to beg you to remember, that this book was written by a lady, and not by a gentleman.”

“Well, sir,” said Perigru, “it is worth no less on that account; for I have reason to know they are as obedient unto the Law as any other.”

“Certainly, sir, certainly,” replied the peddler, supposing Perigru referred to the municipal law of the State in which they then were; “I only give you this information, because I observed that, in your prayer, you said author, when you should have said authoress. But, now, allow me to read to you the succeeding paragraph in this book.”

“Read on, sir,” said Perigru.

The peddler then read as follows:

“I do not intend to give a history of abolition. Born in fanaticism, nurtured in violence and disorder, it exists too. Turning aside *the institutions and commands of God*, treading under foot the love of country, despising the law of nature and the



nation, it is dead to every feeling of patriotism and brotherly kindness; full of strife and pride; strewing the path of the slave with thorns and of the master with difficulties, accomplishing nothing good, forever creating disturbance."

To this Perigru listened with almost breathless attention, and when the paragraph was ended, he began to exclaim so loud that the very woods repeated it in echo.

"Truth, sir," said he; "aye, truth in every word. Don't that prove them the very marrow of idolatry? Oh, thou despicable race! Would, ye were annihilated." And then in an ordinary tone, and in somewhat of a sad and meditative manner, added to himself: "But the children of Shem must have patience." Then turning to the peddler, said: "I'll take that book, sir."

The book was accordingly handed him.

"Here is another of almost equal merit," said the peddler. "It is entitled 'Uncle Tom's Cabin As It Is.' It contains a miracle, sir, nothing less than a miracle. The presence of God was clearly there. The great argument against slavery, which the learned Doctor Paley gave to the world, has been utterly demolished by a boy. Yes, sir, by a boy of fourteen summers."

"Indeed!" said Perigru. "Verily, he is a great



boy—a noble brother, sir; God, or Abraham was certainly there illuminating his intellects. You speak truly, sir, that is a miracle. I will take that book, also.”

“Here is one more,” said the peddler, “it bears title, ‘The Cabin and Parlor.’ This, I can recommend you, with confidence, as a great book. That same Doctor Paley would read to his confusion the argument it contains. The very first one is a regular home-thrust to the English nation, and to their unexpected disconcertion. They forgot that they imported the negroes from Africa against the wishes of our fathers. Yes, sir, they stole them, excepting a few, they bought for little or nothing, and which had already been made slaves for reasons we need not concern ourselves about knowing, and then brought them here to tempt our fathers with them. And our fathers having bought them, and paid for them, we have now a clean right to hold them.”

“I see nothing in that argument, sir,” said Perigru; “I see plainly there is too much stealing about it ever to make the thing right. No, sir, there is but one ground on which the right is maintainable; if it be taken away, we have no other. That distinguished author of ‘Letters on Slavery,’ says, ‘if it is contrary to the will of God, as revealed



to us in his holy Scriptures, then every man is bound to set his face against, and emancipate his slaves.' By this, you perceive the will of God alone confers the right. To this, Bartholomew Perigru assents. To this, every man that walks in the fear of God, unto the Law, and is not an idolater, likewise assents. I want no excuses for slavery. I fear, sir, that book is not what you recommend it."

"Well, sir, perhaps you will like the other arguments better. The next is, that we have a right to hold our slaves, because England greatly and sinfully oppresses her poor. At least for that reason they have no right to speak against our institution."

"That argument is no better than the first," said Perigru; "her people have a right, and are even bound to speak against sin, anywhere. Before God, the children of Shem are one, over all the earth. I have seen nothing in the Books of the Law prohibiting any of them in any portion of the promised land, to declare against disobedience. If slavery is a sin, they, as any other brother, have a right to make it known. But slavery is no sin. It is a divine institution. And, if the English nation speak against it, they show themselves idolaters; and thus their example, and their morals, become nothing to the children of Shem. Here I see a



duty may become necessary to be performed. It may be that we shall have to drive that nation from the promised land."

The peddler, being unable to comprehend the strange discourse of his customer, began to scratch his head; but having a greater interest in the sale of his books, as he considered, than in the Shem and Ham question, he shrewdly made no inquiries, but continued to put forth inducements for the sale.

"Well, sir, here then is an argument contained in this book that will redeem those I have already mentioned, and permit me to say, that the truth of it is well vouched for. It is this: English mothers often put their children to death, merely to get a little burial-money; yes, sir, merely to get a little burial-money; while the negro mother, a slave, was never known to have committed infanticide, nor put a child to death, either for burial-money, or because it was born a slave. Therefore, it follows, that slavery is right."

"In that conclusion, the author errs greatly," said Perigru, "if the English mothers do this thing, they are heathens and idolaters: while the negro mother, in refraining therefrom shows a natural nobleness of soul. And were it not for the curse upon them, this would be the strongest reason why



they should be free. Yes, sir, that is a very illogical conclusion of the author, and I much suspect the book is without merit."

This ill success of the peddler only made him more earnest and indefatigable.

"Well, sir," said he, "here is another argument. Millions of Englishmen are literally like sheep without a shepherd. The sermons that are preached to them, are above their comprehension; they don't understand what is said to them, while our slaves possess good religious instruction, and understand all that is said to them. Therefore, slavery is right."

"That book of yours, sir, is idolatrous; I shall have nothing to do with it. What! teach the children of Ham religion! Are we not to inflict a curse upon them? Were they not presumptuous and wicked? And are not they to be punished for it? And what child of Shem would be so disobedient unto the Law, as to bestow upon them such a blessing? Sir, the author of that book is an idolater, and teaches idolatry. He would convert, as near as may be, God's great institution, into a blessing. Away with it, sir! away with it! That book must be destroyed, it will corrupt the nation of Shem."

"Peace! my good sir; peace! peace!" cried the



peddler. "Here is another argument yet; only two more. The first is, that the free negroes are worse off, and suffer more than the slaves. Therefore, slavery is right."

"Further evidence of idolatry," said Perigru, "that author is mad. He would have us believe that God was mad, or as confused as the builders of Babel. He would teach us, that when God imposed a curse on the children of Ham, and commanded its execution, it turned out to be a blessing. I repeat, sir, away with such folly, madness, and idolatry."

And as Perigru spoke, he approached the wagon when the peddler again cried out:

"Oh, my good sir! Hear but one more—it is the last—it will redeem all the others—and then I know you will buy my book. It is the great West India sugar argument.

Perigru interrupted violently, "Sugar or vinegar," said he, "that book is idolatrous, I am perfectly convinced and persuaded of its idolatry. Destroyed it must be, and if you resist it, I shall account you also an idolater, and treat you accordingly."

Saying which, he stepped into the wagon. Betty was ordered to stand by the horse's head, and if the peddler should attempt to go, to seize the reins. The peddler, too, being a mere boy in stature and strength,



was thus rendered altogether defenceless beside the determined Perigru.

"I haven't the means to destroy it now," said the peddler, using a little artifice. "I will do so at the first inn I arrive."

"That will not answer," said Perigru; "it must be done in my presence. So hand the book to me."

The peddler, reluctantly complied. Perigru immediately ordered Betty to gather some sticks and dry leaves for a fire, which she did from the woods that was at hand; and being prepared, he drew a match from his segar-case (for he was always provided with smoking conveniences) and placing the book on the pile, applied the burning lucifer; when, in a few moments, the peddler saw his book wasting into flame and smoke. As the fire blazed, and the wood crackled, Perigru at distant intervals, cried out, "Thus it becometh obedience unto the Law." And to which Betty invariably answered, "Amen!" And not until every vestige of the book was gone, and the fire nearly extinguished, did Perigru remove his watchful eyes from the burning pile; while the peddler, with equal interest gazed steadily upon the movements of his mad customer; for such he had not failed to observe him. But, never for a moment did he believe that he would execute, what, to his great grievance, he now undoubtedly beheld.



Now, as it generally happens to those following the peddler's pursuit, as well as other kindred ones, that, by reason of their circulating among people in every station of life, they become keen-witted and cunning; and are ever ready to use it to their advantage. Such was the case with the variety peddler; and, as he gazed wistfully upon his ungrateful customer, so illegally destroying his property, he presently concealed his exasperated temper, and began to devise means to get the value thereof, notwithstanding its destruction. Having, therefore, observed that Perigru was considerably bandaged about his head; and his face much scarred and swollen, he bethought himself of such curative preparations as he had with him. Accordingly he took from one of his boxes, a small bottle; and, when Perigru had finished the burning of the book, the peddler, with an assumed complacency, said:

"My friend, I perceive you have some bad injuries about your face. I happen to have with me, a preparation, that has proven itself truly inimitable as a cure for cuts and bruises. I find its sale enormous. I sometimes think the country has gone mad about it. This delightful article is appropriately known as the 'Balm of a thousand flowers.' Its great healing virtues are truly astonishing. I can recommend it to you, sir, with all confidence.



Its very name is electrifying, and so prepares the system, that when the 'Balm,' itself, is applied, it acts like a charm. Yes, sir, buy this article, and, in a few days, you will have no further use for those bandages about your head."

Now Perigru was exceedingly anxious to be on his journey among the children of Shem; and was sorely troubled for having to lie by, while his brethren were slumbering amid the dangers about them, and having no one to warn them therefrom. So that he discovered, at once, a ready inclination to make himself owner of the sublime article.

Betty, too, being desirous to see her master restored, gave in her opinion freely and favorably for the purchase.

The peddler, on finding himself easily succeeding thus far, began, in the next place, to persuade them of the large quantity of the "Balm" necessary, in order to effect an accelerated cure. Informing them that a frequent renewal of applications, even so often as five times per day, was indispensable. And, having sufficiently enlarged upon this necessity, he next taught them, that on each occasion of a fresh application the wounds were to be carefully washed and bathed; inasmuch as the virtues of the old application would be entirely absorbed into the wounds, leaving nothing but a greasy refuse matter, covering



them externally. Whereupon he further let them know, that he had for this purpose, a most superior article of soap. Its qualities for cleansing were unsurpassable; while, at the same time, it had, also, both a mollifying and healing effect. In addition hereto, he drew out from among his varieties, a most luscious, and truly exquisite cordial. It really enchanted the whole organism. Its action upon the bowels, and kidneys, and circulation, was ecstasy itself.

After having, in this manner, disclosed at length, and with great plainness, the many and rich virtues of these three superb articles; the peddler succeeded in persuading Perigru to purchase them, and, at a price, sufficiently advanced upon the regular one, at which he sold them, as to remunerate him for the loss of his book.

The operation of this transaction upon the peddler's system, was as sublime as either of the three articles, which he had just sold his customer, could possibly have been. And considering that he had again got his own, he saluted Perigru with the time of day, and gaily touching his hat, drove away rejoicing.



## CHAPTER XV.

Which treats of Perigru's first sacrifice, together with a most terrific adventure with a serpent, and other things worthy this history.

THE peddler having departed, Perigru and Betty continued their walk some distance further before returning to the inn. As they moved slowly along, enjoying the cool shades of the wood, Betty, as was her custom, soon began to inquire of her master, concerning certain doubts that had gathered upon her mind, saying:

"Mr. Perigru, did you not forget to instruct that peddler in the Books of the Law, or is he not a Shem?"

To which inquiry Perigru answered: "He is a Shem, and of the whole blood, I make no question. But in carrying with him, and selling such idolatrous books as the one I have destroyed, he doubtless sinned ignorantly. Before you spoke, however, it had just occurred to me that I had committed a gross neglect of duty in not closely examining his parcels to know whether he had any more copies of the same. This makes it necessary for me, at the earliest opportunity, to offer an atoning sacrifice therefor."



"A sacrifice!" echoed Betty. "And what is that thing? Sure I never heard the like of it in my born days."

"Have patience, friend Betty, until it be done. You shall then have observed with your own eyes whereof I speak; and, as a consequence, know more accurately what this thing is."

"I shall be content," said Betty; "but you have not answered me the first question I asked."

"What is that?" said Perigru.

"I asked you whether you didn't forget to instruct that peddler in the Books of the Law."

"No, I did not forget it," said Perigru; "it is not my purpose to teach every one I chance to meet. Such a course would be very unwise to pursue in fulfilment of the mission. And there are two reasons which show plainly against it. First, I should thereby never be able to get over the promised land. Second, those of the nation of Shem, whom I personally teach, will themselves soon become apt scholars in the Law. They will then teach their neighbors, and their neighbors, such as are neighbors to them; and thus, that will be done in a short time, which otherwise would require ages to do. Then, too, will the vast efforts of the idolaters be completely frustrated, and the kingdom of Heaven be more effectually served."



"That course seems to me to be very right, indeed; and in it I see a hope of living at home once again." said Miss Doolittle, much pleased with her master's information.

"Betty," seriously began her master, "permit me to inform you that there is a home beyond the Perigru estate, and to which you are traveling with marked rapidity. But, unless you shall read and study well what is written on each of the many guide-posts you will find on the way, you may never reach it."

To this, Betty, looking even more serious than her master, thus answered: "I have always had a care to that, Mr. Perigru. And since my dear father died—excuse these tears, for I loved him so, and when I mention his name, or think of him, they oftentimes will come—I can't help it—but since he died, I was going to say, I have even had a greater care than before, and I always bear in mind those same words which the Rev. Mr. Fairspeaker now and then comes over. He says, such as learn how to live rightly, will, at the same time, learn how to die rightly."

"That is very good advice, Betty—very good advice. Now tell me whether it is better to abide in-doors, and merely see that you do no wrong yourself, or while you do no wrong yourself, you



at the same time, go in search of the sheep that have strayed from their fold, and become lost; and, finding them, return them to the Shepherd? In which way would the kingdom of Heaven be best served?"

"Why, in the latter way, of course," answered Betty.

"Precisely so," said Perigru. "To minister unto others is the duty of all. And for this reason I would not have you think too much of your home on the Perigru estate, but rather consider of the service you are able to render me in the mission."

At this Betty became quiet. Her master had convinced her of the error of longing for home; and I believe she never spoke of it again. By and by, however, another doubt suggested itself to her mind, when she immediately inquired, saying:

"Mr. Perigru, should you not have paid that peddler for the book you destroyed for him, or did you forget it?"

Perigru, straightening up, and looking somewhat indignant, said: "Forget it! No. He should have known better than to hawk about such idolatrous books among his brethren. If he had given himself more to the study of the Law, as was his duty, he never would have committed so great a



wrong. And should I have paid him, after being guilty of such laches on his part, tending directly to the great injury of his brethren, it would have been nothing less than giving a bribe to continue the same thing."

Betty, clearly comprehending this answer, entertained no further doubts as to anything that had transpired on that morning, touching the adventure with the peddler; and upon returning again to the inn, they proceeded directly to their chambers, in order to give Perigru's wounds that sort of dressing which the peddler had so especially and particularly recommended. And be assured, reader, Betty followed his directions with punctilious regard; so that after his wounds were well washed with that superfine article of soap, and the inimitable "Balm" plentifully applied, and the enchanting cordial administered, Perigru, openly and unhesitatingly, and to the just credit of these articles, declared, that he even felt better than he did the morning he breakfasted on ham and eggs.

This being now all carefully attended to, Perigru passed the remaining portion of the day, partly in his room, and partly under several large shade trees near the inn, reading his newly purchased books. Early in the evening he retired to rest, and, having secured his person as before, slept



unmolested until morning; when he arose, breakfasted, read an hour, and then in company with Betty, proceeded to take a ramble over the hill in order to keep himself in traveling condition.

After having gone some distance they came upon a gunner, who was intently gazing towards the top of one of those monarchs of the forest which poets are so wont to write of, and endeavoring to espy a squirrel that had ascended there. It was not long before he observed it sitting cautiously crouched in the very topmost part of the tree; and immediately raising his trusty sporting piece to his eye, brought the innocent little wanderer to the earth beneath.

After exchanging a few remarks upon the gunner's art, and the sportsman's luck for the morning, Perigru learned, to his great joy, that the stranger had been quite successful among the turtle doves, and immediately suggested his wish to purchase a pair. But the sportsman left him understand that he was not in the habit of selling his game; that shooting was merely his diversion. If, however, he, Perigru, desired a pair, he would with pleasure make him a present of one: which the sportsman accordingly did.

After appropriate expressions of obligation therefor, Perigru again moved on his way, and was



delighted beyond measure at the thought of being thus enabled, upon so early an occasion, to atone, by a dove sacrifice of sweet savor, the negligence he had committed, in not examining the various parcels of the variety peddler, to learn whether he had any more of those idolatrous books, like the one he had destroyed.

They had not gone far before they came upon a place about one hundred feet square and which, for beauty, there was scarcely a spot upon the entire hill that rivaled it. And no sooner had they arrived, than Perigru said ;

“Now, Betty, I am about to offer unto the Lord the sacrifice, of which I spoke yesterday. For this purpose, I obtained these doves. Therefore gather me some good sized underwood, that I may build something of an altar; while I prepare the doves for the offering.”

After a few further inquiries by Betty, and explanations by her master, she started in quest of the aforementioned wood; and, Perigru began the preparation of the doves for a burnt sacrifice, according to the directions as contained in the ordinances which he had so carefully studied.

After Betty had gathered what little there was, that was nearest the intended place of building the altar, it became necessary for her to wander off a



considerable distance for the remainder. Having done so; and being in the act of raising another piece of pretty good bulk, she chanced to disturb a huge black snake that was nestling beneath it. Instantly her screams went up and echoed terribly upon the hill. At the same moment, without first resorting to fainting, but with great presence of mind, she collected her strength, and giving agility to her feet, and making good three paces at a bound, she bore down upon her master with incredible swiftness; while the twining and coiling serpent pursued closely in the rear. When Perigru heard her screams, he immediately fell upon his knees, and without knowing what the terror or danger was, began earnestly to pray for her deliverance. But finding her cries still continued, he no longer doubted but that some lurking idolater had discovered her, and was determined on her destruction. Upon this thought, he hurriedly seized a small rod that lay at his feet, and then threw his hands aloft even to their utmost limit, and thus sustained them. Presently he observed the mortal enemy of mankind in dreadful proximity to her, and running at a furious speed with its head boldly up, at least one foot from the earth, looking infernal. Soon after, he fancied Betty was prevailing in her flight; but having had his hands



well stretched up for some time, he now became fatigued, and they fell down; when immediately he thought he perceived the serpent again prevailing. At this moment he most fortunately observed, almost directly beside him, two trees standing so nearly together as barely to admit a person between them. To this place Perigru quickly stepped, and resting one of his elbows against either tree, was enabled to sustain his hands with ease. Again he had the satisfaction of seeing the enemy gradually falling back, and so continued doing, until within a short distance from him, when, either from having perceived Perigru, or as Perigru himself supposed by virtue of holding up the rod, it turned directly about, and went back in the direction whence it came.

Betty, in the precipitancy of her flight, lost her bonnet and one shoe, which Perigru, after the serpent had disappeared, went in search of. He found the shoe several hundred yards distant, but the bonnet lay near the place where she had disturbed the reptile; and on approaching it, the frenzied creature perceived him, and immediately darted in pursuit; but Perigru maintained his usual heroism, and bravely stood his ground. He picked up a large stone, and as the reptile came on, he cried out, "Thou fell demon! thou cursed of earth! I know the enmity between thee and woman, and her seed



and thy seed; and what her seed is commanded to do unto thy head." And then instantly assuming a warlike attitude, and the snake having approached within allowable distance, he cast the stone with all the force and might he possessed; and, as by a fated doom, struck the monster directly upon its back, which he broke; and so became entirely disabled. He then procured a large club, and with it, battered and bruised its head, in true and accurate obedience unto the ordinance thereof, as he, verily, had studied the same.

Being now entirely relieved from this ferocious enemy—they again resumed the business of the sacrifice. Perigru began to break up the wood as best he could, and build a sort of altar; while Betty continued to gather a few more pieces to complete it; and then proceeded to collect the smaller branches to lay upon it, with which to burn the offering.

Having finished the altar and laid the small wood in order upon it; and having prepared the offering, strictly and accurately, according to the law of the dove sacrifice, he placed it upon the wood, and burned it with a slow fire; and as it burned, most truly sweet was the savor that emanated therefrom.

During the burning of the oblation, Perigru



discoursed at large upon the subject of sacrifice; its purpose and law; together with its history, as contained in the Pentateuch; and explaining the same in all due clearness, to Betty's comprehension.

After the sweet savor had ceased to ascend, and the whole had become ashes, they once more resumed their ramble; and Perigru was again disburdened of the censure he believed himself to be under, in consequence of his aforementioned negligence.



## CHAPTER XVI.

In which is contained the sorrows of Timberlake the righteous; but whose name appears nowhere therein.

As they trudged along upon the uneven ground, now stumbling over rocks, now over projected roots of trees and underwood; then sitting betimes upon some rare spot, richly enlivened with scenery, they at length arrived at a place whence they perceived, not far off, on the eastern side of the hill, sitting upon the trunk of a fallen tree, a female, neatly attired in white. Curls of black hair hung beautifully upon her neck, and which the wafting breeze now and then gently lifted from repose. Her face was deeply buried in a handkerchief which she held in her hands; while her form seemed as motionless as the prostrate oak that supported her.

Perigru and Betty for a time beheld her in silence. By and by they saw her arise and kneel by the tree, and assume the posture of prayer; but her lips did not appear to them to move—no words seemed to be uttered—and after remaining so for awhile, she again resumed her seat as before.

The grief that wears this simple air, is sad beyond measure, and finds a genial response in bosoms even



of most tarnished natures ; but by Betty, in whom the tender feeling abounded largely, these delicate tokens of affliction could scarcely be endured ; and little less deeply were they felt by her master.

He, with a sympathetic heart, solicitous to minister to the distressed and remove the burthen from the troubled spirit, now, with somewhat slow and tremulous accent, said : “ Betty, approach that lady, and bear her my compliments. Tell her, Bartholomew Perigru is present. Tell her he has witnessed her sorrow ; and tell her, too, he is in fulfilment of a great mission, a part of which is to relieve the widow, the fatherless, and the needy. Persuade her, by kind speech, to inform you of the cause that has induced her to quit the bosom of parent, brother, sister, neighbor and friend, and wander to this solitude ; and here, amid the shades of the insensible oaks, bury her tears, and lift up her prayer. Let her know you desire the information for me ; and that I am in readiness to do any service that may add to her comfort.”

Nothing could have pleased Betty more. Her heart had already opened its prayer for the weeping girl, and longed to communicate a word of consolation. But, before starting, she said :

“ Some unfeeling young man, Mr. Perigru—some worthless Shem has been false to her ; and for that



she turns her back upon the world, and has come here to waste her dear life in crying and praying: but even here she is not alone, for the angels are with her. Oh! how fortunate was I, to have studied when young what Paul says about marrying!"

"Yes," replied Perigru, "you learned good counsel from Paul. And you have acted a very discreet part in that matter."

Having thus concisely exchanged their thoughts, Betty began to move toward the young maiden, who had not as yet observed them, nor knew of their near approach. Before coming up with her, however, the lady had heard her footsteps and became somewhat startled at so unexpected a visit; but immediately composed herself, as Betty thus addressed her:

"My dear madam," said she, "I hope you will not take it unkind that I have come to this place. I bear to you the compliments of Bartholomew Perigru, my master. He is in a great mission, and is anxious to relieve such as are in sorrow. He has been witness to your's, and wishes me to persuade you to inform him the cause of it, and that he is waiting to do you any service which may tend to your comfort. Now, my good lady, I beg you to grant him the pleasure, which I know such permission from you will give him. I know some worldly-



mind, false-hearted youth has betrayed your love ; and if you but order it, my master will chastise him as he deserves, and consider he is only paying obedience to the Law."

Thus did Betty acquit herself in complying with her master's order ; and to which the young lady answered :

" Kind woman, you mistake the cause of my grief. At home, I have an aged father, who is very ill and about to die. I am his only child. He has ever cherished me as warmly as I have loved him. We must now separate. For this I grieve. Yet this grief I could bear, knowing that it must come sooner or later ; but, in his last moments, when he should be able to pass the bourn of this world in peace, his mind finds no rest, his aged spirit ever suffers and sorrows."

" What is the cause of the old man's trouble ?" eagerly inquired Betty. " Perhaps my master can do something for him."

" He has lived a life of obedience to God, madam ; failing not to execute faithfully His *curse* upon the descendants of Ham. One of these he yet possesses ; she has been with us many years, and he has ever performed his divine duty towards her. But now that he is about to depart this life, he knows not what to do with her. He knows not in whose hands



the curse upon her would be rightly administered. He can think of none of his neighbors or friends whose mastership over her would sufficiently answer the ends of the Law. For this cause, he ceases not to sorrow, neither night nor day."

"Indeed! indeed!—my sweet lady, weep no more!" began Betty, exultingly. "My master conceives it his duty to tend to just such cases; he will help the dear old man very soon, and just according to the Law; and then his trouble will have ended, and he will yet die in peace. I'll go bring him immediately."

Saying which, she quickly returned to Perigru; and having related to him what she had learned, he exclaimed:

"Truly, I have not known so much righteousness. That is a noble-hearted Shem. We must hasten forthwith to his relief."

Accordingly, they proceeded directly to the young lady, who, when she first obtained a full view of the odd figure of Perigru, and perceiving him greatly enveloped in bandages, began very naturally to entertain some misgivings concerning him. But being well educated in high-toned politeness of manner, and courtesy of bearing towards others, she restrained every appearance of fear and uneasiness of mind, and received him with becoming dig-



nity and gentleness. This was owing in part, however, to the assurance she felt of his good intention, derived from her interview with Betty.

Perigru, on approaching her, and possessing always a consciousness of having an honorable and upright purpose, never for a moment bethought himself of the doubts and suspicions his appearance would be likely to infuse into others at the onset of an interview, began, as was his habit, immediately to address her, saying,

“Afflicted lady, I have just learned, from my companion, the vexation and suffering of your dying parent, and that it arises from a concern unto obedience to the Law. In matters of the Law, my child, I, Bartholomew Perigru, am an especially appointed teacher, and doubt not, if you will conduct me to him, but that I shall be able to extenuate, if not altogether remove, his tribulation.”

This information was so gratifying, so much what she had longed for, in weeping and in prayer, that the little distrust which the sage man’s appearance had startled in her mind, entirely vanished; and having arisen from her seat when at first she had received him, now fell at his feet and wept, but it was the weeping of hope and joy. Presently, having recovered somewhat, she said:

“Oh, venerable man! I truly believe Heaven



has sent you on this mission. God be praised therefor!"

Perigru, interrupting, said, "In that thou dost rightly judge, my child. But a goodly portion of thy praise, give to Abraham, for he, more immediately directs in what I do."

"Then Abraham be praised! God be praised! and all the hosts of Heaven," said she. "Kind sir, it is but too true;—the great distress and trouble of my afflicted parent, is but too true;—and oh! I shall never forget the gratitude I shall owe you, if you can relieve him. And that it may be done quickly, with your approbation, I will at once conduct you to him."

To which, Perigru answered, "Not only most cheerfully will I follow, my child, but it is my duty, and I feel sensible that Abraham is now urging me on to his aid."

The young lady hesitated no longer to conduct him to her father's house, and immediately started in the direction of it. They continued down the eastern slope of the hill until they reached the plain, whence they followed a well-beaten cow-path, by which these creatures approached the hill to enjoy its shades, and soon came upon the banks of a small river. It was the same stream which Perigru and Betty Doolittle had crossed near the



place of their encounter with the beggar, but at this point, and as far up and down as could be seen, it was much wider, and was provided with a skiff for purposes of crossing and pleasure, and which the young lady had used in the course of the morning. In this they entered, and Perigru became much delighted at the skilful manner with which she rowed it across; and, although, he was not given to adulation, yet he could not upon this occasion, withhold complimenting her ready use of the oar.

Having got safely over, they lost no time in proceeding on their way, and meeting no further obstructions, arrived within an hour at her father's residence.

No sooner had they reached the yard gate, than they distinctly heard the thrilling cries of some one, suffering the extremes of agony. A cold, piercing, shivering sensation, immediately came over Betty. Perigru, thinking these were the dying patient's cries, in a low tone, said, "Verily, an affliction like this I have not heard. It nearly makes the bones start from my body."

Betty, hearing this, believed her master to be also touched with fear, which was a circumstance so unlike anything she had ever known of him before, that she became the more alarmed. In this,



she was, however, mistaken, for the sensations he experienced arose purely out of sympathy for the young lady's beloved parent, whom he had come to relieve.

Perigru was soon somewhat consoled. The young lady, knowing that what he had said related to her father, and knowing, too, the voice he heard was strongly masculine, so much so, that strangers would readily suppose it to be such, said ;

“Those cries you hear, dear sir, are not my father's, they are those of my father's bondmaid. She is undergoing a scourging. My father always had his bondmen and bondmaids scourged in his presence, so that he might know the *curse* was properly observed ; and since he has been confined to his bed, he orders Catherine, the only bondmaid we have at present, to be scourged in the house, that he may still know it is properly done.”

This information, notwithstanding it partially alleviated the sympathetic distress which Perigru felt, on hearing the cries, emanating as he believed from the afflicted man, now puzzled his wits almost as much, as when he debated in his mind, which ray of light was father to him : for he conjectured that the good man scourged his bondmen and bondmaids, as well when they did their duty, as when they did



not, and accordingly he inquired, whether such was not the case; and to which she replied:

“Formerly he did not, sir; but recently he does; he considers it now necessary.”

Finding this answer confirming his apprehensions, he began to believe that her honored parent was obedient, over much, unto the Law: for he could remember nothing therein, that at all commended or warranted any such practice. On the contrary, he saw a decided objection to it. In his study of the Law, he had learned that the children of Shem, in their relations with each other, were to be guided by wisdom, according to the statutes, and walk in harmony and smoothness of manner, ever keeping in view, the blessing of the life that is before them. Now he considered, that to adopt a system of punishment, where no wrong had been committed, no enjoined duty neglected, no cause demanding it, was highly calculated to engender harsh and violent dispositions; and cultivate habits of cruelty, in the house of Shem; and thereby totally unfit them for observing those harmonious and forbearing relations among each other, which the Law especially requires: the end of which would be disobedience and death.

While thus reflecting, the young lady conducted them into the reception-room, whither they had re-



mained but a short time, when the scourging ceased. They were then shown up stairs into the sick-chamber, where, to the extreme surprise of all, they learned that the sick-man had himself inflicted the punishment. It was the first time he had ever attempted it; and to undertake such a thing, at that time of his life, and in his then condition, was truly an amazement indeed. His daughter could as little understand it, as Perigru or Betty; and she hastened immediately to his bed-side to learn of him the cause that prompted such an unseasonable act.

“Oh, father! father!” she cried, “why did you do this? Why did you do it yourself?”

She could say no more; but fell upon his bosom and wept. The sick-man answered his daughter not a word; neither did he hear her. Overcome from exhaustion, he had swooned away upon his pillow. Perigru and the assisting nurse, who was present, removed the weeping girl into an adjoining chamber, until she had recovered. Several neighbors were sent for. The physician, being expected every moment, soon appeared; and learning the state of his patient, and the cause of it, signified in look, what he did not utter in speech. Immediately after, the neighbors that had been sent for, arrived. All communications were now made in whispers. It was believed the last hour of the sick-man had come; an



old and esteemed friend was about to leave the earth: the pall of death seemed already gathered there; and men and women, with weeping eyes and mournful faces, stood anxiously around. In about half an hour, however, it began to be whispered that he was recovering. Quiet repose, with the physician's aid, had brought him to; and in a short time after he was able to converse.

The daughter now had Perigru introduced to her father; and both he, and the physician, remonstrated with him for having undertaken such a matter, at that critical period of his sickness. Indeed, no one would have supposed him to have had sufficient physical endurance for the purpose. But being extremely solicitous about a complete fulfilment of his duty relative to the curse, he was enabled under this state of feeling to exert a powerful will; and summoning all his strength, having had Catherine brought in, and laid across the foot of his bed, he did this last act of obedience unto the "Divine Institution," for enslaving and humbling "the heathen round about." Perigru went much further with his remonstrance than the physician; having more patience, and being better acquainted with the Law. And, after he had delivered himself at length, of the suggestions which had occurred to his mind, in consequence of the information he had received from



the young lady, the sick-man, having listened attentively to it all, replied as follows :

“It is only latterly, sir, that I have adopted the rule of punishing my bond-servants without a fault first committed by them. I have considered the thing in all its bearing, and have weighed my judgment carefully. It is well known what strenuous efforts those men in the North, called Abolitionists, also called higher-law men, which means, men of no law at all, are making to release the children of Ham from the punishment of the curse ; and that, too, without regard to the express wish and command of God to the contrary. Now, I am well persuaded that unless we exercise a more severe mastery over them, those lawless men will achieve their purpose, and woe to the world when that hour shall come, that the children of Shem be not found in their duty!”

“Oh, ye base, evil-seeking idolaters!” loudly exclaimed Perigru ; “ye, who abuse the peace of the earth, and spurn the power that made you ! Ye will not end your vile purpose, until a consuming fire destroy you.”

“Idolaters,” echoed the sick man ; “that is precisely what I considered them. In my reading the Books of the Law, I can understand nothing but



that they are such. I have, however, always refrained from mentioning this opinion to my neighbors."

"Idolaters they are in every thing that pertains to them," said Perigru. "We are taught in the Law, that God directed our fathers, before they entered the Promised Land, to protect themselves against wild-beasts, by allowing some of these to remain therein, and by reason thereof, only to drive them out little by little. Our fathers did so. And the descendants of those, thus left to remain, are now collecting their strength, and acting more *presumptuously* than ever nation has yet done. The children of Shem have been slumbering until these have vastly multiplied upon them. In this we have greatly neglected obedience to the Law. And, unless we wake up, and extirpate them from the Promised Land, most terrible judgments will overtake us. To warn our brethren of this, and teach them obedience in all things, I am now traveling among them."

A moment before Perigru had finished speaking, the physician, at the instance of the daughter, had stepped out to inform her of her father's condition, as well as give certain directions concerning his medicine. So that there was no one in the chamber with him but Perigru, who sat by his bed-side.

Now, it verily came to pass, at the self-same time



that this good and venerable man had learned Perigru's purpose among the children of Shem, so happy was he at the thought thereof, that he immediately reached forth his feeble and emaciated hand to his distinguished guest, as a simple but affectionate token of that gratitude which he failed in words to express. Perigru instantly received it; and, rising to his feet, and leaning over the side of the bed, they embraced each other most earnestly. Indeed it may justly be questioned whether two bosoms ever before pressed each other with less adulterated affection than did these two genial spirits, and magnanimous brothers, in the house of Shem.

After they had ended their embrace, and Perigru became seated, the old man began saying;

“My dear, sir, you cannot imagine the solace your intelligence has afforded me. As you perceive, I am one that is aged, and on the threshold of eternity. I have, until not very long ago, enjoyed nothing but comfort. But now, my peace is broken; my last sands run heavy, and my latter days are full of sorrow. I saw that those impious idolaters were likely to overrun the land, and destroy the great institution of God, which He began with Abraham, and continued to this day. And, oh, what tribulation would then befall the people of Shem! Seeing this, I conceived their purpose would, in a measure, be



rendered more difficult, by imposing a still greater restraint on the liberties of our bondmen and bondmaids; and exercising a more rigorous discipline over them."

The physician, at this juncture, again entered the chamber; and having given the necessary directions to the daughter respecting the medicine, and believing his patient for the present out of danger, recommended him to be as quiet as possible, and then took his leave; bearing his own thoughts concerning Perigru with him.

This advice, however, the patient did not very closely observe; and after the doctor had departed, he continued: "The discipline, sir, of which I have just spoken, I adopted. But still my apprehensions continued; and not until you gave me to know your present purpose, did they at all sensibly abate. Now, however, my fears are greatly allayed. You have infused into me much hope. You are doing that which our people, at this time, most need."

"It is my opinion, sir," said Perigru, "that nothing will stay the progress of the idolaters but a full and entire obedience to the law. Indeed we are plainly taught, that in case we fail in this, we, ourselves, will, in turn, be brought under the yoke to these very idolatrous nations; and they become our taskmasters; and our suffering and servitude be



worse even than those over whom we now exercise the mastery."

"That is evidently so," said the sick man; "but I have every hope that your traveling among our people, for the purpose you state, will bring them to a proper sense of their duty, and thus be able to avert that calamity."

"I entertain the same hope," said Perigru; "in fact, the warrant I possess for the mission in which I am engaged, enables me to know that such will be the case."

At this point the conversation stopped, in order that the sick man might recover his strength, which had failed him somewhat. When at length he regained it, he said:

"There is but one thing, sir, which yet concerns my mind. It has been, to me, a source of painful anxiety. I have but one bondmaid remaining, and I know of none whose discipline is sufficiently severe for her; my neighbors are only beginning to see the necessity for it, but as yet are too lenient."

"Bequeath her to your daughter," said Perigru; "know you not that it is imperative on every child of Shem to possess a bondman or bondmaid; it is even imperative on them to purchase one or more from the heathen round about."

"My daughter," replied the man, "has not suf-



ficient ability to take charge of her. I shall leave an estate ample enough for her to purchase such as she may want; but this bondwoman she cannot control: under her care, she will escape to those idolaters; for I have seen those symptoms about her which have led me to know that she entertains such a design."

Having discoursed upon this grievance at considerable length, in which the trials and pain-suffering of the sick man were fully recounted, they were suddenly and unexpectedly interrupted by the introduction into the room of a slave dealer. He had been among the idolaters, rescuing a bondman that had escaped thither; and such a conflict as he narrated he had had with them, and single-handed too, was almost incredible. And had it not been for the known veracity of the dealer, it never would have been believed, even by Perigru. But when he told that the conflict had ended in a triumphant recovery, the joy of Perigru knew no bounds. He sprang from his chair, and danced about the chamber, shouting, "The Lord is victorious! the Lord is victorious! Has he not said, five of us shall chase an hundred; and an hundred of us shall put ten thousand to flight. Then holiness to the Lord."

The sick man, who had not become, at first, so much excited, now fully caught up the spell from



Perigru; and, crying out several times, "Amen! Amen!" rolled himself unceremoniously off the bed upon the floor, and making withal a wonderful display of bare legs; at the sight of which, Betty, as well as several other females present, became wofully frightened, and precipitated themselves hurriedly out of the room; and as they pressed violently together through the doorway, one of them was so unfortunate as to strike her head pretty harshly against the frame, so much so, that upon arriving down stairs, the wound was found bleeding quite freely. Whereupon Betty, being somewhat skilled from her practice upon her master, began to dress it; and, while doing so, wished as often for her "Inimitable Balm," as there are flowers composing that distinguished article. But that she had carefully packed away at the inn; and so was necessitated to do the best she could without it.

Perigru and the dealer instantly lifted the sick man upon the bed again; and having administered a sufficient quantity of cool and invigorating air, by a liberal use of the fan, he was enabled, after some time, to resume the conversation. The dealer now delayed no longer to make known his business, and commenced saying:

"As I was passing along, I heard I might stand



a chance of buying something in my line, if I was to stop in here. So I thought I would just take that advice and do so. If you have any thing to sell me now, in my line, I am ready to pay for it in the right sort of stuff, providing we can deal."

"What treatment do you give your stock," inquired the sick man.

"Well, I may as well be honest with you. I give 'em all sorts of treatment, from bad to worse, and from good to better; just accordin' as they are. If they are kind-a unmanageable, I sell 'em where they'll learn to cave in. If they are kind-a pliable, I generally look out for a good place for 'em. By such regulation I find my business pays me better too."

The dealer having thus answered, the old man became satisfied as to the treatment; and on learning that the trader drove to the far south, he and Perigru concluded that would be the proper place for Catherine; as the possibility of her escaping to her kindred, who were endeavoring to effect her release, would be entirely cut off. And having informed the trader that his bondwoman was of the sort that needed the harsher kind of treatment, and receiving from him an assurance, that he knew just the place that would tame her, and agreeing upon the price, the sale was made.



In this wise was the old man unexpectedly relieved from his second and last great source of grief. And after the trader had gone, he immediately informed Perigru of the very thing which he, Perigru, was most desirous of knowing:

"My friend," said he, "I am now prepared to quit the world in peace,—a thing I had not hoped for; much of which circumstance I owe to you. And I know not how to repay the obligation."

"It is fully paid by your relief, sir," said the thoughtful Perigru, "I have done nothing more than rendered obedience unto the mission. If, however, you are still solicitous of serving the 'Divine Institution,' you might, when you journey hence, go straightway to the judgment-seat, and learn of Abraham, whom you will find there, whether you can, in any way, aid him in guiding me in the progress of my mission."

"I shall most assuredly do so," said the relieved man; "it has ever been the chief object of my life to serve Heaven; and I feel now that my obedience unto it has been perfect."

"I am extremely happy to hear it," said Perigru, "but few, I fear, can say as much. You have, of course, been attentive unto the statute of circumcision."

The relieved man, reflecting some time, and



twisting somewhat uneasily in his bed, answered, that he did not think that was necessary to be observed at this age of the world.

“Oh, my dear sir,” said Perigru, “it is the first of necessities: that statute is an everlasting statute; it proclaims itself to be such.” And here he began a long and convincing series of logical deductions to prove its observance as indispensable as the one concerning the heathen, and finally ended, by stating, that in consequence of the reasons which he had just given he had himself carefully observed it. Now Perigru’s logic upon the subject was so effective upon the old man, that after having inquired sufficiently concerning the practical part of the operation, and receiving at all times a satisfactory reply, he at last requested Perigru to oblige him by performing the act for him, for he thought himself too weak to undertake it alone. This was very gratifying to Perigru, and having considered when he left home that he might meet with just such cases in his journey, he had taken the precaution to be provided with the necessaries for such a purpose, and thereupon, immediately perfected that which otherwise would have remained imperfect, to wit., the old man’s obedience to the Law.



## CHAPTER XVII.

Of what befel Perigru and his companion, Betty Doolittle, in crossing the river ; and of the rare adventure of pole-waving.

THE afflicted man's troubles having been removed, and himself brought to that agreeable state in which we left him at the close of the last chapter, by being made perfect in the Law, Perigru, not willing to give more time to any case needing his attention, than was indispensable thereto, in order that the fulfilment of his mission might not be delayed, now prepared to depart. Having for this purpose already taken his hat and cane, which he had carried with him to the chamber, it being his habit to keep them, at all times, close beside him, he stood upon the floor meditating, and presently said ;

“My friend, you are the first whom I have yet met, so wise in obedience to the Law, and so mindful of the established institutions of the Lord ; guarding them wherever you can from all danger. For this reason you will greatly oblige, by letting me know your name.”

“Oh, yes !” said the daughter who had shortly



before entered the room; "I entirely forgot to give you my father's name." And politely excusing herself therefor, said it was Charles Timberlake.

Whereupon, Perigru drew from his pocket, paper and pencil, and said, "I will write it down, Timberlake, the righteous. It will enable me to recollect more perfectly the merit of my friend."

Having done this, he and Betty set out for the inn. And the sorrow that had overspread the house of Timberlake being dispelled, his daughter, out of generous gratitude therefor, accompanied them to the river for the purpose of aiding them across.

On arriving at the boat, Betty immediately entered, and was closely followed by Perigru, but who, most unhappily, in stepping into it, struck his foot with such violence against the side, that he was precipitated in a stumbling manner against her, and with such force, that both fell into the water. Now here was a plight, if ever plight were. It was the first time, too, that either had been in the watery element, and being somewhat overcome with fright, their struggles were considerably more active than effectual; so much so, indeed, that Perigru's mission would not unlikely have terminated at once, had it not been for the accidental



arrival of a neighbor, who was walking along the bank of the river, on his way homeward.

The instant he observed the casualty, he sprang to their rescue. Which, to the heartfelt gratification of all, he soon accomplished. Whereupon, Perigru, as soon as he became able, with uplifted hands and grave demeanor, invoked for him the following blessing: "Hear, Lord, the voice of Thy servant, and thou, Abraham, be attentive unto my word. For a wise purpose, I doubt not, Betty and I have been permitted to fall into this river. Thy ways are dark to Thy servant, Lord, yet not my will, but Thine be done. Thou hast, notwithstanding, been mindful of the mission, and hast raised up unto the rescue this valiant Shem. Upon him, therefore, I invoke Thy blessing. Grant, then, Oh Lord! that his days may be long in the land; that his wife and children may be a comfort to him; that his hands may be sufficient for him; and Thou be an help to him against his enemies. And thou, Abraham, so much as in thee, it is, do likewise."

At this, the stranger simply scratched his head in silence. While Perigru, observing a heavy rain coming on, delayed not to make a second effort to enter the boat. And using this time, an excess of caution, succeeded without difficulty, and were soon



landed on the farther shore, when, after taking a grateful leave, and Miss Timberlake asking Perigru to inform her occasionally of the progress he was making in his good work, and he consenting thereto, in case time should permit, they parted.

As Perigru and Betty were moving with rapid strides upon the hill, in order to escape the threatening storm, they noticed, at some distance in their pathway, a man, upon a high stump, engaged in waving, to and fro, a pole of tremendous length. Now, pole-waving was a sight which they had never before beheld; and as Perigru trudged along in silence, meditating upon the philosophy of it, Betty, who was even more surprised than he, at this remarkable business, began presently to say;

“What is that man about? What does he mean by swinging that great pole in the air so?”

“As yet, I know not,” answered Perigru, “I am, however, endeavoring to call to mind, the virtue that probably is inherent in such practice.”

To which she replied, “I am thinking all the virtue in it is, that if he don’t soon stop it, and go home, the rain that’s coming up, will drench him as badly as we have been by falling into the river.”

“In our finite knowledge, not knowing the marvellous ways of the Lord, Betty, we count that an



unlucky fall," said Perigru; "but Providence disposes all things with foresight, and duly adapts the means to the end. He is, therefore, a discreet Shem, who grieves not over his seeming misfortunes."

"I don't intend to grieve, Mr. Perigru," said Betty. "I know you could not help it. But, tell me, is there a statute for this thing of striking poles about in the air?"

"No, this thing is not to be found anywhere in the Law," said Perigru.

Whereupon, Betty quickly answered, "Then he must be an idolater, or an unprincipled Shem who has become one."

"That suspicion is not without reason," said he, "and if so, our duty is a plain one."

At this hint, Betty picked up an oaken limb, and dressed it, so as to serve for a weapon in the conflict which she now believed would ensue, and which Perigru, observing, said,

"What do you want with that club, Betty?"

"Why, if that idolater turns upon us, I want to be prepared for him," said she.

"I find you are always considerate," said Perigru, "but if that Ham dealer, whom we met at Timberlake's could go to the very homes of the idolaters, and bear away his Ham in triumph, surely we will have no difficulty in obeying the statute with this



one. But we must not think too harshly. The rule is not to act upon suspicion, but upon knowledge; and for aught we yet know, this may be a most excellent brother."

To this, Betty made no reply; for being now near the stranger they ceased discourse lest he should overhear them, and eyeing closely the earnest manner in which he wielded backward and forward that great length of pole, and his back being towards them, they proceeded almost upon the stump on which the stranger stood before he observed them. When Perigru immediately addressed him, saying;

"My good sir, for what purpose is it, that you beat the air so industriously with that enormous pole."

The stranger having become quite agitated on finding himself thus suddenly discovered in a practice which in all probability there was not another in America ever observed; yet, perceiving the inquiry, and particularly the manner of it, were perfectly civil, he hesitated not to answer, and accordingly said:

"I have a field of hay lying, and which is nearly ready to be taken in; and seeing this rain approaching, I hurried up here with this pole in order if possible to change its course. In Germany, where



I came from about fifteen years ago, the people, in haymaking time, if a rain comes on when they have hay lying, as many as twenty, thirty, and forty, run out together with their poles and wave them as I do, in the air, for the purpose of changing the course of the clouds."

"I see the philosophy of it," said Perigru. And immediately requested Betty to find two as long poles as she could in order that they might assist him. She soon had them on hand, when each got upon a stump so as to elevate themselves as much as they could, being in the wood, and thinking thereby to have a greater effect on the clouds. After which, for one half hour, did Perigru and Betty labor with all possible earnestness at the practice of diverting the course of the clouds with poles. Nor were their efforts unsuccessful; for at the expiration of that time, to their great joy, they beheld the clouds bearing northward; where they soon after saw the lightning's flash, and the rain descending in torrents; while with them it became quite clear. Upon this evidence Perigru was completely satisfied that the diversion of the course of the clouds was entirely attributable to the use they had made of the poles; and believing the stranger did not understand the cause of it, thus informed him: said he,



"I suppose, sir, that you are unacquainted with the manner in which poles became possessed of the power when thus waved, of affecting the clouds."

"Yes, sir, I am," said the stranger; "I only know they have that effect; and I shall now be able to get my hay in without rain."

"That is very desirable," said Perigru; "hay is a more sweet and nourishing food, if it can be got in without rain."

"Yes, sir, it is," said the stranger, "and I should be greatly obliged if you can inform me, how it is that poles ever became imbued with this virtue."

"I shall do it with pleasure," said Perigru. "You must know that of late I have been given much to the study of the Books of the Law. The condition of the country has made it necessary for me to do so. In them I have learned, that after Aaron's rod had swallowed up the rods of the magicians of Egypt, it became imbued with some wonderful mystic power, by which, when he smote with it the waters of Egypt, they were turned to blood, and the fish thereof died. And, stretching it over the streams, and rivers, and ponds, a multitude of frogs came forth and covered the land. And smiting with it, the dust of the earth, the dust became lice. And again stretching it over the land, the east wind arose, and the locusts came. Afterwards, by the



mystic virtue of this same rod, the waters of the sea were divided, and the children of Israel passed over on dry land. We further read therein, that the rods of the Egyptian magicians possessed, to a limited extent, this same influence.

“Now, sir, you must know, that this singular magic power, by which rods and poles affect water, is either naturally inherent therein; or else it is a quality which has been transmitted from those of Egypt, since the days of Moses and the magicians.

“It is, therefore, sir, to these historical facts alone, as the only knowledge which the world affords, that we are to look, in order to discover the true cause, of this most strange effect, which pole-waving has upon the clouds.”

To this learned discourse by Perigru, the stranger made no reply. He justly considered it, too enlightened for his comprehension: that while there was a seeming probability in the conclusion; yet it was not so clear as to enable him to have an accurate conception of the propriety of its logic. Therefore, after having made full inquiry concerning Perigru's and Betty's moist condition; and having thanked them cordially for the aid they had afforded him in pole-waving, they parted, the stranger for his hay-field; and our hero and his companion, for the inn.



## CHAPTER XVIII.

Wherein is related the occurrences of the great meeting, and the sage discourse Bartholomew Perigru held with his friend Merryweather, concerning the things he there saw.

It was late in the afternoon, when Perigru and Betty reached the inn. And, having answered satisfactorily the numerous questions that were asked concerning what had befallen them, Betty solicited the hostess for a change of clothing until theirs should become dry: which being procured they withdrew to their respective rooms.

From this time to the end of the next succeeding ten days, nothing unusual happened our sage benefactor. He continued his daily walks, teaching those whom he daily met on his way; conversed freely with the innkeeper; read somewhat in his newly purchased books; and progressed farther in the careful study of the Scriptures.

By the strict attention Betty now gave to his wounds, following rigidly the directions of the variety peddler, that efficacious virtue, for which the soap, balm, and cordial are so famous, began rapidly to develop itself; so that on the tenth day, to the joy of Betty and their friends, Perigru was sufficiently recovered to lay aside the bandages.



The twelfth day was the one set apart for the great meeting already mentioned. And early in the morning Perigru and the innkeeper, (Betty remaining with the hostess,) proceeded to the appointed place. On their way thither they heard in every direction the deep booming of cannon, continually arising in the distance. And when they had reached the ground quite a number of delegations were already there.

The chief stand, erected for the orators of the day, fronted west. On the south side of which, the delegation, that first arrived, posted its banner, having upon it the inscription, "Liberty to whom liberty is due." And when Perigru observed it, he said to the innkeeper:

"I had supposed, sir, that the purpose of this day's meeting was to be the adoption of certain measures for the protection of our 'Divine institution.' If so, sir, pray what is the meaning of that phrase upon the banner? I don't remember having read any such sentiment as is conveyed by it, in the Books of the Law."

"That phrase has been selected for a political motto," said Mr. Merryweather, for such was the innkeeper's name; "and is nevertheless in furtherance of the 'Divine institution.' We have heard of late that there are many in the North, who are con-



scientiously persuaded that Slavery is in violation of those rights which are conferred upon all men equally, including, as they say, the African. It is intended by this motto to oppose that persuasion."

"Whoever they be," said Perigru, "that are thus persuaded, sin grossly; yet, doubtless, sin ignorantly."

Conversing in this manner they pressed their way through the crowd to the opposite side of the stand. There was likewise displayed a banner of gorgeous beauty, being in dimensions about five feet by six. On the front part of the upper half, was drawn a full length portrait of a man who was represented as having a bland and cheerful expression of countenance, fine soft hair, fine texture of dress, rich plaiting of old-fashioned shirt ruffles, together with a delicate whiteness of hands.

"Behold, sir," said Perigru, as his eyes fell on the picture; "could I but hear that image speak, and know that its voice is clear and well-modulated, I verily, should take it as standing for a specimen of a southern gentleman of the old school, as happily described by that most excellent servant in the house of Shem, the authoress of 'Aunt Phillis's Cabin.'"

"It is an admirable likeness," said Merryweather;



“great truthfulness of delineation. Those gentlemen, of that school, make beautiful pictures.”

Immediately under this image, was the following motto; “A Leader—the first want of Society.” And Perigru, after meditating somewhat thereon, said :

“It occurs to me, sir, that the author of ‘Memoirs on Slavery,’ advocates the doctrine of that motto. It is a sort of conclusion to one of his propositions, which, to my thinking, is most bold and arrogant. He asserts, no less a thing, than, that it is better, in any community, that a part should be fully and highly cultivated, and the rest utterly ignorant. And he would have the highly cultivated to be *leaders*; and the utterly ignorant, the *objects* of their avocation.”

“Yes, sir,” said Merryweather, “it is evident that those of the delegation to which that banner belongs, are the ostensible disciples of that doctrine.”

“Such is certainly the case,” said the sage Perigru. “It is, notwithstanding, a doctrine most pernicious and idolatrous. Idolatrous, because opposed to the enjoined duties of the Law; and no duty is more continually and thoroughly impressed upon us, than that of a full and perfect knowledge in the statutes thereof. Is not every child of Shem, young or old, rich or poor, required to possess this knowledge? Is



not every father especially required to teach it to his children, speaking of it when sitting in his house, walking by the way, lying down, and rising up?

“Now, as none can lead but such as are highly cultivated in the law; and none can be led save those utterly ignorant of it—it follows, that among the children of Shem there will be neither *leaders*, nor such as are led. This then is a community of equals: each possessing equal power, because of equal intelligence. One cannot say to his neighbor, till the earth, and cause it to bring forth fruit, as well for me as for you; each must learn to procure that necessity for himself; and thus the burthens and comforts of this world will be equally shared, as they ought.

“This equality, which the law claims, shall exist in a community of the children of Shem, is further made evident in the ransom which each is to give for his soul. The rich shall give no more, therefore, than the poor; and the poor no less than the rich.

“Now as every soul is made equal by the ransom; and as this equality is preserved by the perfect manner in which each is required to be educated in the Law, it follows that the proposition of that learned author, is altogether idolatrous, and ex-



tremely pernicious. But I doubt not, in this thing, he has sinned ignorantly."

"Charity constrains me to think so too," said Merryweather. "There are, however, very many who are generally understood as belonging to the family of Shem, that are, nevertheless, quite ignorant of this law, which, by your showing, is required of them to know."

"That is a much-to-be-lamented truth," said Perigru; "and this ignorance works great injury to themselves, as well as to their brethren at large. But it is the fatal consequence of disobedience. Had this never occurred; had the house of Shem been faithful to the duties imposed by the law, no one can know the happiness, which, at this day, would have reigned in our midst. But, as they have in many things estranged themselves from the Law, and regard no longer their duties herein, political governments have been established as an expedient, in aid of the great Providence of God. For so it is, that there are, of the family of Shem, such as believe they have no souls, but for this world; and, therefore, acknowledge no providential government. Their only creed being, that while they esteem themselves the most perfect of created things, having no superior, and mightiest while they



live; yet, when they journey hence, resolve into nothingness.

“There are those too, so reckless, both, of the things of this world, and the world to come, that they know not even where to-morrow will find them. Then there are such also as plan continually for the morrow, but are altogether unscrupulous as to the manner. And above all, there are those who gather about them the mantle of Almighty God for most dire purposes.

“For the proper restraining of these and others, political government, in aid of the great Law, has become indispensable.

“But to maintain that the great community of Shem should be divided into two parts, the one highly cultivated, and the other utterly ignorant, is a stupendous sin against the Law which enjoins otherwise; and great will have to be the sacrifice to atone therefor.”

“I am fully of your opinion, Mr. Perigru,” said Merryweather, as both passed to the notice of the underhalf of the banner.

Here they found, on either side, a figure, one representing a poor man; the other a slave. And immediately beneath them was written the following; “In the above three figures behold the ridiculous



absurdity of the Jefferson dogma, that, 'all men are born equal.'"

On reading which, Merryweather said; "That is borrowed from the author of 'Letters on Slavery.'"

"It is," added Perigru; "I remember it well; and to call that dogma, a ridiculous absurdity is no less idolatrous than the motto above it. The Books of the Law teach us, first, that God is no respecter of persons. Hence the condition of poverty or of riches does not constitute an inequality of being. Second, they teach, that each is to pay an equal ransom for his soul; by which we are to know that equality existed as well before, as after, the ransom is paid. Third, the obligation of each to study and know the Law, is equal. Fourth, the obligation to obey it is equal. Fifth, the consequences of disobedience is equal. Sixth, the consequences of obedience is equal. Equality is in the grave: equality is in Heaven. Hence God is no respecter of persons: hence, the plain truth, and not absurdity of that dogma. I speak this of the children of Shem. Regarding the human race, I approve of the opinion of Mr. Buckingham, one of the leaders of the idolaters. I approve it, notwithstanding his idolatry; for even idolaters can utter some truths. I mean of course, so long as they speak either the words of the Law, or that which is not contrary



thereto. His opinion concerning the original equality of mankind, is sustained by the Law. And his remarks respecting the change therein to suit a fallen people, is likewise correct. But when he says this Law, so changed, has been abolished, he says that which is nowhere recorded in the Books themselves. In this, therefore, begins the proof of his idolatry."

"It rather seems to me," said Merryweather; "from the knowledge which Aspinall and Buckingham have of our Law, that both are children of Shem, gone over to the idolaters."

"I concur in that opinion," said Perigru; "and our duty to bring them unto our gates and stone them to death, must be fulfilled."

Having thus discoursed they observed a huge delegation entering upon the ground, bearing before them a banner of rare elegance. And as they advanced towards the stand, they cheered most exultingly for the limitation of the freedom of speech; and resistance to northern aggression, and impertinent interference. On drawing near, Perigru and Merryweather gazed with admiration upon the beautiful painting on the upper half of the canvass. It represented a mansion embellished and beautified with all the cunning work that architectural skill affords: while the adjacent grounds of which were



richly variegated with natural scenery. Moving over the cool promenades of the place was a man with a book in his hand, preparing, peripatetic-like, to become a *leader*. Beneath this picture was written, "The Republican Edifice." Immediately under this, in bold conception, was delineated a large plantation well covered with the descendants of Ham, busily employed in the various duties of the place, under the direction of a task-master. Below this was the following motto; "Slavery, the corner-stone of the Republican edifice."

Perigru, on observing it, thus began; "It is strange that nothing can be seen, but that which is idolatrous. How very far the children of Shem have receded into disobedience! Surely nowhere in the Law is to found any thing that at all countenances the doctrine of that motto. Yet the author of the "Letters" supports this motto. In doing which, that good man, and much respected Shem, is greatly inconsistent with himself. For he is strong in proof that slavery is a Divine institution. And no less strong, is his proof of the proposition, that what God designs, he permits not his creatures to foil; but throws impossibilities in the way of such efforts. Now, after establishing these two propositions on proof so clear, to say that slavery is the corner-stone of the Republican Edifice, is to say



that slavery is an institution of man; for the edifice, being man's handiwork, surely the corner-stone, which is a part of it, must be likewise. Then, also, it would follow, that to destroy, or take away, the edifice, would be the destruction of the corner-stone; and then would be demonstrated the possibility of the creature to foil the design of the Creator; which the learned author has established to be impossible. But the Books of the Law teach plainly that the posterity of Ham were cursed for the sin of *presumptuousness*; and that the slavery institution was established for the purposes of this curse, and this only; and when this sin shall have been atoned for, then, whether the Republican Edifice shall exist or not, the house of Shem will no longer be allowed to punish the house of Ham."

"It appears," said Merryweather; "that our brethren sin ignorantly in almost everything, except concerning the posterity of Ham."

"That is most true," said Perigru, "But even regarding that statute, they sin greatly; for, are not all peremptorily required to purchase one or more of the heathen round about, and inflict upon them the punishment of the curse? yet how many are there who utterly neglect it. Indeed, I have learned of late, that there are those who make it a matter of conscience not to have any; as though God re-



spected his conscience, whose designs are against his great statute. It was no longer ago than yesterday, that I met a Shem, who stood upon his conscience in this matter. But just as I was about to fulfil the Law upon him, by stoning him to death, he fell upon his knees and begged me to desist, declaring that it was entirely through ignorance; and promised, by a most solemn vow, that he would forthwith prepare himself, first to make an atoning sacrifice of a young bullock; and, immediately thereafter, proceed to Africa, and purchase at least two of the heathen; and, henceforward, ever be obedient, in all things, unto the Law."

At this moment their attention was drawn to another delegation that was just entering upon the ground. It was the largest and most attractive that had yet appeared. The banner which bore upon it their devices, was the most magnificently resplendant that art could contrive. The uppermost painting, on the front side, represented Noah, our common ancestor, uncovered in his tent, and well drunken with wine; while beside stood a figure denoting Ham, enjoying a laugh at his father's sorry plight. And under it was written, in large letters, this sentiment, "Committing the Sin of *Presumptuousness*."

The next painting immediately below, repre-



sented Noah, still uncovered in his tent; but instead of Ham, two figures, representing Shem and Japhet, were drawn in the act of walking backward with a blanket upon their shoulders to cover their father's nakedness: beneath these was written the following—"Humility and Rightmindedness."

But who shall describe the third and last scene on the front side of the banner? Suffice it to say that it represented Noah as having awoke from his wine; and standing in a most fearfully terrific attitude, with his arm raised aloft as though he were addressing the figure before him; which figure exhibited Canaan with his knees bended, his arms hanging downward, close beside his body, his fingers expanded, his hair standing on end, and looking withal most hideously wild with terror. Immediately under this, and most conspicuously of all, was written, "The Curse."

On the opposite side of the banner, occupying the whole field of the canvass, and in mild and beautiful contrast with the delineations already mentioned, Noah was exhibited in the act of blessing his elder sons; and beneath which was the following sentiment, "The wisdom of God appeareth in his works."

Neither Perigru, nor Merryweather had any thing to object to aught that appeared thereon;



but considered it in perfect unison with the Law; and concluded that those, belonging to this delegation, were more obedient than any that had yet arrived.

After these became settled, the meeting was organised. Letters from various eminent men of the country, regretting their inability to attend, were read at length; and other business preliminaries being finally arranged, the speaking commenced. After some half dozen had made their addresses, an invitation to speak was given to Perigru, and which he gladly accepted; looking upon it as an auspicious opportunity for advancing his mission. Never did this worthy man speak more eloquently and more profoundly; and, although his discourse was as strange as it was new, yet it was convincing. The true purposes of the meeting he defined consistently with the Law,—an exact fulfilment of which he urged with singular and striking ability. Of the doings in the house of Shem, he faulted much, and praised much. The errors contained in the mottoes which were inscribed upon the various banners, he developed with logical precision. The great authors of the “memoirs,” and “letters,” he eulogised in those things which were worthy; and those wherein they had sinned, he exposed with his usual aptness of



method; and warned the children of Shem against them. And then concluded with that truest and most important of all judgments; one, too, which he failed not to keep most prominent in all his discourses, as well public as private.

“But, ye men of Shem, in conclusion let me say, that if slavery is contrary to the *will* of God, as revealed in his Holy Scriptures, then it is a sin, and all are bound to set their faces against it, and emancipate their slaves.”

Having taken his seat, the following resolutions were read by Merryweather, and adopted by the multitude.

#### RESOLUTIONS.

*Whereas*, The God of Abraham, Isaac and Jacob, taking into consideration the goodness of our father Shem, has given unto us, as an especial trust, the rightful execution of his great *curse* upon the posterity of Ham.

*And whereas*, By the plain and most logical discourse of Bartholomew Perigru, we are convinced that our statutory duty herein, is clear and peremptory, that every sister and brother, who would be guiltless of disobedience and idolatry, must purchase one or more of the heathen round about, for their bondmen or bondmaids.



*Therefore resolved,* That all who do not yield obeisance to this most plain statute, concerning the Divine Institution, shall be considered to have committed a most greivous sin; and, unless he or she shall immediately atone therefor by a free-will offering unto the Lord, shall be deemed and taken to be an idolater, and forthwith stoned to death.

*Resolved,* That if any man, woman, or child, shall call that a sin, either moral or political, which the Lord ordains, shall, at once, be adjudged an idolater, and stoned to death.

*Resolved,* That inasmuch as the Divine Institution was intended, and is, a curse, and not a blessing, upon the children of Ham; if any man or woman shall teach, or cause to be taught, by fiction, real history, or any manner or form whatever, that the same is a blessing, shall be holden to have sinned; and any one, so offending, and refusing to atone therefor by sacrifice, shall be deemed an idolater, and stoned to death.

*Resolved,* That a more wicked or depraved disobedience could not be committed than to sin against this Institution; excepting, always, nevertheless, the statute of circumcision. And any one who shall speak, think, or dream against it, shall be taken to have meditated its destruction; and,



shall thereupon, be adjudged an idolater, and stoned to death.

*Resolved*, That the clergy among the children of Shem be, and hereby are recommended to take, at once, a stand upon this subject, in more accurate conformity with the Law ; and their further silence herein, at this crisis, after being fully notified of the proceedings of this meeting, shall be sufficient to create at least a suspicion that they are in secret league with the idolaters.

*Resolved*, That the proceedings of this meeting be published in every newspaper journal throughout the enlarged borders of the Promised Land.

The meeting now adjourned ; and Perigru was immeasurably gratified, in having been thereby enabled to spread so widely, and in so short a time, the work of his mission.



## CHAPTER XIX.

Which treats of other pleasant and grave incidents, of which the world never before heard.

It happened, in the course of the morning, not long after Perigru and Merryweather had set out for the meeting, that a peddler, carrying his goods upon his back, arrived at the inn. And having shown to Betty and the hostess his shawls and handkerchiefs, pins and needles, threads and laces, et cætera, he next handed to each a small bottle, inviting them to read carefully the labels upon it; when they accordingly read on the one side as follows:

“ ‘The Balm of Thousand Flowers.’ Did you ever experience its *genial influence* on your own body, the delicate, *soothing sensation* it creates? Did you ever feel the delightful softness and *fragrance* it imparts to the complexion? No! Then instantly get a bottle of it, and a new and hitherto undreamed of joy is your own.”

On the opposite side of which they read the following: “ ‘The Bath-Room.’ Nothing will so effectually promote cleanliness, health and comfort, as frequent ablutions. The ‘Balm of Thousand



Flowers,' can be used in hot or cold, hard or soft water, and not only imparts to the body a delicious fragrance, but renders it strong, *plump* and beauteous."

When they had finished reading these labels, Betty said, "I have already purchased some of this article, and found it to be what the peddler recommended it. But he didn't say it would do all this too."

"How long has it been, madam, since you have made the purchase;" inquired the peddler.

"Nearly two weeks ago;" said Betty.

"Then, madam," continued the peddler; "I make no doubt of it, whatever, but that the gentleman who sold you, what you have, of this transcendent article, informed you nothing concerning it, that is contained in those labels which you have just read. And I most earnestly hope, for the sake of our calling, but more especially for the sake of the 'Balm' itself, that no one will make any other statement in its favor, than is justly warrantable at the time the statement is made. No, madam, it is but a few days ago that this additional *virtue* of the 'Balm' has been made known; and like all great, and truly meritorious things, its discovery was quite accidental. And I have no doubt, at all, but that its beneficial and extraordinary qualities are not yet fully and en-



tirely divulged to the world; but, even to the extent they are now known, words have not been found in the language, sufficiently to express them. And you can rely, with confidence, on its doing precisely what is stated on the labels."

The peddler having thus spoken, Betty and the hostess conferred together, for some time, as to what they should do in the matter; and finally concluded to make the purchase: the hostess, because she had none; and, Betty, because she might not soon have another opportunity.

After dinner, being exceedingly eager to test the newly-discovered qualities of this most sublime of "Balms," they prepared their bath, in a large bucking-tub in the cellar; and of a temperature somewhat more hot than cold; and of a quality rather more soft than hard. After which, each occupied for one continuous hour, the soothing ablution. And during which time, the adulations that went up from the tub, in speech and in song, in favor of the "Balm," would require volumes of true histories to record.

When they had ended their ablution, they dressed themselves for the afternoon with much more than usual taste and care. And as Perigru and Merryweather entered upon the porch of the inn, on their return from the meeting, the dames



met them with more jovial good humor than was their habit, at any time, so to do. Smiles, and grace, and animation, vividly marked their every feature: yea, "undreamed of joy," made glad their hearts, and imparted a lightsome tread to their footsteps. Whereupon, Merryweather, surprised and astonished at the woman with whom he had plighted his faith, and sealed a bond of love, immediately began;

"Why, Madam Merryweather, I have never, in all my time, seen you in such life and glee. How prim you look! how fragrant you smell! What mystery is there in this?"

"And you, Betty," said the good Perigru; "I never saw you with such a clear, soft, delicate, fragrant complexion before. You almost charm me. What does it all mean?"

The fair dames, however, would nothing reveal. They preferred, for a time, to conceal that which gave them such ecstasy, sweetness and beauty, in order, that they might tease and playfully irritate these sage inquirers after truth. And when, at last, they lifted the curtain that veiled the hidden thing, Perigru impulsively exclaimed;

"Oh, that Balm! That inimitably delicious compound! Much of gratitude does every child of Shem owe to him who gave it existence. You



can have no conception of its merit, Mr. Merryweather, none whatever. If its most excellent author has ever sinned ignorantly, I hope this benefit, conferred upon the house of Shem, will be a sufficient atonement therefor."

As Perigru was thus speaking, he became suddenly interrupted; for so truly rich and plentiful had the fragrant exhalations from these dames become, that the very air they breathed, was highly perfumed; and the rare *virtues* of the 'Balm,' which otherwise would have been caught up by the atmosphere, and lost amid the elements, was, by their respiration, partly taken into their systems, until its influence had grown transcendently ecstatic, and both, therefore, began to caper about upon the porch, in frisky glee, crying out:

"Oh, what a soothing sensation! Oh, how charming! Oh, what joy! Just as the peddler said we would feel."

"Why, Madam Merryweather," began her doubly astounded husband; "have you lost your wits? Why are you not more prudent? Are you not this very day fifty? What an example is this for our children?"

"Oh, how soothing! Oh, how delightful! Oh! how fragrant!" she continued, nothing heeding these deeply meaning interrogatories.



Next Perigru, who had likewise been looking, in grand amazement, on the passing scenes, spoke out:

"Betty, Betty, Miss Doolittle, discreet governess, distinguished housekeeper, although this is not prohibited by any statute of the Law, yet it is not in keeping with thy accustomed way; nor stands at all well with thy family character; therefore, I beg you will stop this most singular conduct."

"Oh, how charming! Oh, how soothing! Oh, how pleasant!" still continued Betty and the hostess, regardless of the most earnest protestations of the good Perigru, and the very sensible Merryweather.

At length, however, out of sheer fatigue, the fragrant dames became seated, when they again received a delicate and cautious reprimanding for acting in so young and airy a manner, and so illy becoming their years.

"Our years," exclaimed the hostess; "we can't help it. The 'Balm' has made us young again. Oh, you know not the 'undreamed of joy' it imparts; that 'soothing sensation' we feel; that 'fragrant complexion' it gives us."

"Yes, we do," replied the sages together; "we see it, feel it, and smell it." And then began again, more earnestly than ever, a most solemn remonstrance against what they unhesitatingly called, their very silly conduct indeed. But finally it was



concluded between them, that as long as the *genial influence* of the "Balm" continued, their efforts would be wholly useless. And thereupon Mr. Merryweather, partly in consideration of the beautiful twilight, which at this moment o'ercast the plain, and partly as an artifice to divert their foolishness, proposed a walk upon the lane that ran along the edge of the hill for the convenience of his plantation. To this, these fair dames, respectively of forty-seven and fifty, and still living in dreamy bliss under the savory and soothing influence of their flowery ablution, readily acceded; and away they sallied, in blithesome mood, and arm-in-arm, with their aged and experienced gallants. Onward they moved, all-unconscious of the terrible calamity that awaited them in their pathway. In a remote corner of the yard, near the gate that opened into the lane, and through which they had to pass, stood a large apiary, containing something more than a dozen hives of bees; and so richly did these primy dames fill the air with delicious sweets, that the little honey-gatherers really fancied an entire field of flowers was approaching them, and immediately resolved never to let it escape without obtaining a plentiful supply of that dainty food. It, therefore, came to pass, when Betty and the hostess got opposite the apiary, that the little instinctive creatures



burst from their habitations in almost multitudinous numbers; and so crowded upon and covered them over, that they presented the most amazing spectacles ever beheld. When they had become nearly suffocated, they fell to the ground, and as good fortune would have it, with their faces downward. This alone prevented the bees from collecting so thickly around their nostrils as to prevent respiration, though they even then greatly retarded it. At this critical juncture of the lives of these worthy dames, when almost every one expected certain death awaited them, and curses and execrations loud and strong against the "Balm" and its inventor, echoed around,—the immortal Perigru, let it never be forgotten, intuitively bethought himself of the matchless "Balm" itself, as a sure remedy against this unexpected fatality; and, thereupon, instantly bounding away to Betty's chamber, obtained several bottles. And having uncovered them as he returned, was even unable to approach before the keen-scented creatures discovered it, and immediately began to gather so rapidly upon his hands, that he was obliged to cast it from him; but in so doing, he threw it as near the forlorn sufferers as he could, when the bees followed directly after. In a few moments the *real presence* was made known; and then ensued a scene among the bees, as never



was known anterior to the days of the "Balm;"—for it alone could have afforded the occasion. It soon became apparent, the little creatures had learned, that, although the fair dames were as fragrant as honey, yet were not honey; and, accordingly, when the "Balm" itself arrived, they gathered upon it in huge quantities. Still the sufferers remained pretty well covered with them. Some six or eight cups and jars of molasses were next brought out, to induce such of the bees as could not get at the "Balm," not to return to Betty and the hostess. This scheme was effectual.

But now it began to be observed that those, remaining on the dames, continued there, and would not be coaxed away. Here, therefore, was thought to be a predicament. Presently, however, it was noticed, that these were indulging in most strange conduct, such as hopping up and down, to and fro, hither and thither; and various other similar pranks. At length the keen eye of Perigru detected a similitude between their conduct, and that of Betty and the hostess on the porch; and thereupon exclaimed aloud:

"They are seized with the 'genial influence;' the 'soothing sensation!' 'Undreamed of joy,' has surely possessed them."

"And approaching more closely, it was perfectly



apparent, that the "fragrant complexion" had also been imparted to them.

Now, that none of these pretended to gather honey; but simply frisked about upon the unfortunate dames, Perigru believed that the "Balm" had rendered them harmless. In this he was not mistaken. They were, therefore, quickly brushed away; and Madam Merryweather and Betty Doolittle were conveyed into the inn. Here it was discovered that Madam Merryweather's eyes were completely swollen shut, and was otherwise much stung: and, that Betty had suffered the same, except one eye, which appeared unharmed. Perigru, at once, procured his soap and cordial, and another bottle of the "Balm;"—for of these he and Betty had purchased so abundantly that there still remained a plentiful supply;—and after these articles were properly applied under Perigru's direction, the balmy dames were put to their several beds.

Perigru and Merryweather now endeavored to account for their miraculous escape.

"If they had not fallen with their faces downward," said Merryweather; "it is very evident they would have suffocated; and I suppose that their so falling was intentional with them."

"That circumstance was of great benefit," said Perigru; "of great benefit indeed; but much must



be attributed to the extraordinary virtues of the 'Balm.' First, there was the 'genial influence,' and 'soothing sensation,' acting directly upon the bees, so as to disable them from doing violence to their persons. It is true, they are somewhat stung; but that must have occurred before the Balm had sufficiently affected the bees. Second, the moment I cast the 'Balm' itself near them, all such as had not already become affected, rushed upon it, leaving Madam Merryweather and Betty Doolittle free from all except such as had become influenced with the 'soothing sensation.'"

"I am of the same opinion," said Mr. Merryweather; "and suppose further, that those, which had not become affected before you obtained the 'Balm,' were prevented from stinging on account of those which had, being in their way."

"That is doubtless so," said Perigru; "and I consider, the inventor has committed a grave error and sin, in having neglected to inform those who use the 'Balm,' to keep a goodly distance from apiaries."

As they thus conversed, they arrived once more beside the bee-house; and for some time stood gazing with admiration upon these busy creatures industriously usurping the Perigru property. So heavily did they load themselves with this delicious compound, this sweet of sweets, that they were unable



to return to their hives, in any other way than by a stately, and cumbrous walk. It was, however, but a short time that this "Balm" gathering continued harmoniously among them; for the bottles, containing the article, were so very small, compared with the number of bees seeking it, that but few, at a time, could be supplied. This difficulty, together with the impetuosity of the bees therefor, soon began to manifest itself, by a considerable agitation among them. This so increased, that in a little time the utmost confusion prevailed; and which finally resulted in a general and most desperate pitched battle,—one, which for horrid murder, and barbaric cruelty, no history of the great wars of the bees, furnishes a parallel: and continued until the darkness of the night alone caused them to desist and retire to their hives.

As soon as they had done so, Perigru, with his usual presence of mind, picked up the bottles of "Balm," with half their contents abstracted, and returned them to Betty's chamber. Next morning, it is said, that no less than forty thousand were discovered to have perished in the contest.

On learning this state of things, the humane Merryweather became, for some moments, an absolute prey to his passions; and the terrible oaths he ejaculated against the "Balm" and its inventor, not only



surprised, but completely amazed all who heard him. Forty thousand of his honey-gatherers lay dead before his apiary. Madam Merryweather, the cherished partner of his life, and Betty Doolittle, one of his distinguished guests, were still confined to their chambers, and very much disfigured in person. All of which distressing calamity, he shrewdly traced, first to the "Balm," thence to the inventor, as the sole and absolute cause: and loudly threatened that he would write against it, and pray against it,—talk against it, and swear against it,—until it should be effaced from the earth.

After his passionate spell had somewhat subsided, the great Perigru stood forth in its defence, and thus addressed his friend;

"The millions of beings, sir, which the depths of the seas have swallowed up, is not a reason that water should have no existence. For while under circumstances it imperils human life, yet is it indispensably essential thereto. So with the 'Balm.' If you approximate too closely your apiary, when under its influence, you endanger your life, and even excite the bees themselves to strife and battle: yet apart from this circumstance, although it may not be said to be as necessary to existence as water, nevertheless, as we both have witnessed, it adds vastly to personal comfort and happiness. That



‘undreamed of joy;’ that ‘soothing sensation;’ that ‘fragrant countenance;’ each owe their existence alone to the ‘Balm’ and its inventor. Then, sir, as to its great curative efficacy, I myself can bear plenary testimony;—first, personal; second, that which I have seen of others, and to which you, also, are witness;—I refer to Madam Merryweather, and Miss Doolittle. They informed us this morning, that almost immediately after the application of the ‘Balm,’ the pain, they endured, entirely ceased. And we have seen for ourselves that the swelling has already nearly disappeared. Yes, sir, I am persuaded that never, since the sun has ruled the day, has there existed in the world, a Balm whose several virtues were like unto the ‘Balm of Thousand Flowers;’ and throughout my entire mission, in which I expect some deadly encounters with idolaters, I shall have no other aids, than Abraham, and this ‘Balm.’ The former to protect the integrity of my person unharmed;—the latter to restore it, when the former shall have failed so to do. It is, therefore, more logical to conclude, that the grievance you have sustained, is chargeable, not to the ‘Balm,’ but to the *negligence* of the inventor, in not having informed his customers, to keep due vigilance when in the vicinity of apiaries.”

“I shall curse the ‘Balm’ no more,” said Merry-



weather;" you have convinced me, in that I have erred. But is it not a rule, that where one suffers damage from another's negligence, the guilty party should make him whole therein?"

"To the uttermost farthing, sir;" said Perigru; "to the uttermost farthing; and the inventor will not be free from the sin of this negligence, until he, not only shall have done this to you, but shall also have offered out of his flocks, a ram, without blemish, unto the Lord."

"Then am I satisfied," said Merryweather; "and shall say no more, until it be convenient for me to make known to him my demand in person."



## CHAPTER XX.

Which treats of the last, and most remarkable achievement which Perigru accomplished in the whole course of these first adventures.

THUS ended the matter of the "Balm:" and Perigru, having, by a discourse, distinguished for unusual perspicuity of logic, such, perhaps, as seldom has been equalled, even by the most studied masters of the science, from its earliest history to the present time, succeeded, much to his satisfaction, in fully convincing his good friend Merryweather, as they were returning together from the meeting, that obedience unto the statute, touching the great sacrifice of atonement, was of peremptory necessity, and in no way to be dispensed with. And having further made known, that the time, set apart by the law for its observance, is in the seventh month and on the tenth day of the month, and, which, for aught that appeared to the contrary, answered to the tenth day of the month of July, in our system for noting time; and, that if it did not so answer, yet that he had found nothing in the Books of the Law, forbidding the observance of this statute on the tenth day of the seventh month of any system for registering time which the children of Shem might, at any time,



adopt; and, now, that this very day, and this very month had arrived, these excellent and worthy men began in earnest to prepare the aforementioned sacrifice. Accordingly Cæsar, whom we have mentioned in a previous chapter, was early in the morning ordered by his master, to bring from the field, a young bullock, two rams, and two kids of the goats, and drive them to such place upon the hill as should be shown him; and should likewise take with him several grubbing-hoes and spades.

At these strange orders from his master, Cæsar marveled not a little, as he proceeded to obey the same. And having brought the bullock, and rams, and goats, and obtained the grubbing-hoes and spades, he, followed by Perigru and Merryweather, directed his course to the hill; and, about nine o'clock in the morning, they arrived at the same spot of ground which Perigru had already consecrated to the service of sacrifice. Here they built an altar and mercy-seat; the former, altogether of earth; and the latter of unhewn stone and underwood.

After which, having first secured the offerings with ropes, Perigru thus spoke to Cæsar;

“That which your master and I are this day about to do, requires, because of its sacredness, that no one else shall be either present, or any where near, until it shall be ended.”



"Yes, massa, Perigru, me 'stand, it," said the humorous Cæsar.

"Then I wish you to get yourself behind some large tree, that is distant, at least, several hundred paces; and look not back at any time; but keep your eyes continually eastward until called."

"Me wonda," said Cæsar, "what massa Perigru am gwine do; but me ax no questions. Cæsar do what he am tol'."

Cæsar having gone, Perigru took first the bullock that was a sin-offering for himself and for his house; and slaying it near the altar, took of the blood thereof, and sprinkled it with his finger upon the mercy-seat eastward: and, in the same manner, before the mercy-seat he sprinkled of the blood seven times; precisely as he had learned the same in the Books of the Law. And in further observance of this same statute, he next cast lots upon the two goats; one lot for the Lord, the other for the scape-goat. And immediately took the goat upon which the Lord's lot fell, and offered it as a sin-offering for the people of Shem. And as he did with the blood of the bullock, he did with that of the goat; he sprinkled it upon the mercy-seat, and before the mercy-seat.

This being done, he said to Merryweather; "In this manner, sir, it becometh us to make an atone-



ment for the mercy-seat, because of the uncleanness of the children of Shem, and because of their transgressions in all their sins."

"Now that they will, this day, be made free once again," said Merryweather; "I hope they will sin no more."

"That they sin no more," said Perigru; "is the great purpose of my mission. Should, therefore, your hope be verified, heaven will rejoice."

"Amen!" said Merryweather.

Perigru now approached the altar to make an atonement for it; and taking of the blood of the bullock and of the goat, he put it upon the horns of the altar round about, and then sprinkled of the blood upon it with his finger seven times, and cleansed it, and hallowed it from the uncleanness of the children of Shem. And having thus made an atonement for himself and his household; and for all the congregation of Shem; and having also made an end of reconciling the altar and the mercy-seat, he next brought forth the live goat, and laying both his hands upon its head, began saying;

"Thou, goat, art by lot, this day cast, the scape-goat. And over thee am I now about to confess, and upon thy head, to put, particularly and generally, all the iniquities of the children of Shem, and all their transgressions in all their sins."



No sooner had the sage Perigru thus spoken than the goat commenced to jump and struggle with all its energy ; so much so, indeed, that Merryweather was obliged to lend his aid to prevent its escape ; and seizing it violently by the tail, while Perigru continued his hold at the head, the two were thus enabled, after a short time, properly to restrain it ; and, becoming again, quiet and gentle, Perigru continued ;

“ If thou, goat, seekest to escape, because of the burthen about to be put upon thee, thou dost wrong : but if only through fear of personal harm, I freely declare, thou art in no danger. Now having said thus much for thy benefit, I proceed to what I began. First, I confess over and put upon thy head, the particular sin of Mr. Merryweather, the same as is now restraining thee by the tail, in having neglected to assist me to capture and put to death, that blood-seeking idolater, that crept privately into my chamber, for a most dire and revengeful purpose, the first night I lodged at his inn.

“ Second, I confess over, and put upon thy head the particular sin of all those that were with him upon that occasion, and having committed the same negligence, by reason whereof the idolater escaped.



“Thirdly, I confess over, and put upon thy head the particular sin of the children of Shem’s benefactor, the inventor of the ‘Balm,’ in having failed to inform his customers to avoid apiaries after taking a balmy ablution, whereby Mr. Merryweather has been greatly damnified, and Miss Doolittle and Madam Merryweather, much injured.

“Fourthly, I confess over and put upon thy head the particular sins of the President of the United States and his private secretary.

“Fifthly, The sin of the peddler, for hawking about, with intent to sell, that idolatrous book, entitled ‘The Cabin and Parlor.’

“Sixthly, The sins of the authors of the ‘Letters,’ and ‘Memoirs,’ on slavery, committed by them in certain parts of their respective books.

“Lastly, I confess over, and put upon thy head, goat, all and every the iniquities of the children of Shem, and all their transgressions in all their sins, whensoever and wheresoever the same may have been committed.

“Now, goat, thy head hath received its burden, and grieve thou not thereat ; but remember whatsoever the Lord commandeth, let all obey. I now send thee, by the hand of a fit man, even Cæsar, unto a land not inhabited, whither thou canst bear



the iniquities, this day, put upon thee, in peace and solitude."

Having in this wise made free the entire family of Shem, from all manner of sin and transgression, at any time by them committed, he rose upon his feet, and called aloud; "Cæsar! Cæsar!"

To which Cæsar quickly answered; "Yes, Massa Perigru, me hear," and was soon again on hand; and seeing before him that never-before-seen spectacle; and looking for a time most inquisitively wise, at length, said; "Me ax no questions, Massa Perigru; no, Cæsar ax no questions." Perigru, however, was too intent upon the business before him, to notice Cæsar's curious hints for initiation into the dark mystery of the scenes, which, in all seriousness, he was now deeply contemplating: and in a little time he became sad and melancholy; for he found that his "thirst for knowledge," was, in very truth fated to disappointment, and, himself, to be more than ever enveloped in the darkness, which verily surrounded him. Perigru, now, thus slowly addressed him;

"Cæsar, this day have I put upon the head of this goat, all the iniquities of the house of Shem, the very same that was brother to your great ancestor. And I, now, deliver it into your hands, and you will, at once, proceed to take it southward



into the wilderness; and take it, at least twenty miles distant from the habitations of men, and there let it go."

"Poor goaty! poor goaty!" muttered Cæsar to himself, as he patted it upon the head, and began to move on his way in obedience to his orders.

And now, that Cæsar and the goat had gone, Perigru next prepared to offer the burnt-offerings, as well the one that was for himself, as the one that was for the people. And here, indeed, ensued the most exciting part of the whole of the morning's ceremonies. The two rams had been peaceable spectators of all that had transpired; and whether, from instinct, or from some higher principle—a system of ratiocination known to themselves, they were sensible that their fate would be that of their comrades, you, reader, will judge for yourself. But, as true as anything that has yet been set down in this history, it came to pass that when Perigru had approached near the tree beside which the rams were lying, and to which they were tied with ropes, that both bounded instantaneously to their feet, and with a violence and a fury, which alone are incident to efforts, such as are made to protect against death, they rushed upon him; but Perigru, with a prowess and a valor unequalled in the annals of his fellows, save always the isolated case of that "extreme and



highest point at which the unheard-of courage of Don Quixote ever did, or could arrive," as developed in his memorable adventure of the lions, boldly withstood their terror. And as they made their first spring towards him, he quickly jumped aside, so that by the mere force of their own motion they were impelled somewhat beyond him. Whereupon he directly seized the one that was nearest him by the horns, when instantly it reared up and stood upon its hind legs: Perigru, still undaunted, grappled it around the body; and then commenced a wrestling feat, such as Grecian gymnastics never boasted. And as they whirled about and around, and the ram ever and anon treading with its bony hoof upon Perigru's toes, in his face could be plainly read, the efforts he was making, and the pain he verily endured: but still he fearlessly wrestled on, a complete match for his adversary. At this stage of the contest for mastery, the other ram, which had hitherto been looking on in strange silence, now, with a dignified carriage, and a firm stamp of his foot at every step, which, in no way, disparaged this ancient and well-known custom among rams when in combat, moved backwards some eight or ten paces, and then when Perigru's back was fairly presented, it ran, with all its force, against him, striking him directly upon that part



which always sustains least injury, and over the struggling wrestlers fell, with Perigru squarely upon his adversary, which he now held firmly to the earth; while the other ram immediately mounted up with its fore-feet upon his back, and thus standing, and conscious of its victory, it gazed proudly around in glorious triumph.

The contest having thus come to a stand-point, Merryweather, who was one of those that are more noted for their domestic virtues, than for intrepid bravery; and, in apt consistency herewith, upon the onset of this dire contention, had bethought himself of the possibility of the ropes breaking, which held the offerings, and so had wisely located himself behind a tree, anxiously watching the progress of his friend's encounter, and, at the same time, holding himself in full readiness to climb it, upon the happening of the contingency his fears had suggested, now, in a low tone, called out;

“Mr. Perigru, what, in the name of the starry hosts, has possessed the bucks?”

To which Perigru replied, “Much indiscretion has possessed them, friend Merryweather. But where art thou? I see thee not. If through fear thou hast concealed thyself, I beg thee, put thy trust in Abraham, and come forth, and take one of these ropes that are lying idly here, and put a noose in



it, and noose this ram that is standing on my back, and causing me some pain; for if I stir myself I may lose the advantage I now have over the one I am holding to the ground."

Now, Merryweather, thinking this a good suggestion, controlled his apprehensions as well as he could; and coming out from his hiding place, soon had one of the ropes converted into a lasso, and throwing it over the ram's horns, succeeded, by the aid of a tree, in drawing it, not only from off Perigru, but to the utmost extent that the rope, which already held the ram to another tree, would permit; and then fastened it. Immediately upon his achieving this, Perigru sprang from his adversary, converted another rope into a lasso, and then secured this ram as Merryweather had the other. Whereupon, Merryweather rejoiced from the bottom of his heart, that, in a wrestling feat, which, taken all in all, was among the rarest extant, the great Perigru never had occasion, either when the combatants wrestled on their feet, or lay upon the ground, to hold up his finger, or cry defeat. And for a long time after, as he whiled away the winter's night, in his bar-room, with his varied guests around him, and recounting together the many and great wonders that flesh gives birth to, did this feat at wrestling constitute his principal gossip. And



he ever declared, sometimes on oath, and sometimes otherwise, that no book doth record, nor tradition tell, of a wrestler that was match to Perigru,—unless it were Polydamas, the Grecian, or Jacob, the Hebrew.

The offerings, being now firmly and almost immovably secured, Perigru met with no further obstructions in his duties; and having slayed the rams, he offered the one as a burnt-offering for himself, and the other as a burnt-offering for the children of Shem; and made an atonement for himself and for the people. And then carefully burnt the fat of the sin-offering upon the altar; and did all other things which by the Law are required to be done, both with the burnt-offerings and sin-offerings. And so was observed, this day, that statute, which is a positive and everlasting statute, but which for many centuries had been, either neglected, or entirely forgotten.

As they were now about to destroy the altar and mercy-seat, and return again to the inn, Merryweather, addressing herself to Perigru, said;

“Do you perceive, Mr. Perigru, that old cow standing there, and gazing upon us so wistfully?”

Perigru, looking up, answered; “I do, sir.”

“Well,” continued Merryweather; “She came



here soon after we had begun the morning's ceremonies."

Perigru, after observing her meditatively for a time, said; "I am unable to divine the meaning thereof, Mr. Merryweather, unless it be, that she has come hither under the direction of Abraham, as an especial sin-offering, for the particular sin of some one whom we never knew, or at this moment have forgotten. And, therefore, I think we had better offer her as a sacrifice for whomsoever she may have come."

"The thing seems probable," said Merryweather; "And if you say so, I'll put the rope about her neck, at once, and bring her to the altar."

Perigru having directed it to be done, Merryweather, without delay, proceeded to the business. And as he was in the act of fastening the rope about her, a little old woman, the owner of the animal, and in search of her, came in sight; and, perceiving this unlawful intermeddling with her property, cried out most lustily, "Ah, you old sneaks! you dirty, low fellows! I caught you. Want to steal my Dolly, eh! I'll go right off and tell Johnny Sparks, the Squire; and he'll put you to the prison, you old thieves."

"Hold, madam," said Perigru; "not so fast. We have no need of your cow. I was just about to tell



Mr. Merryweather to remove the rope and permit her to depart; for on further reflection, I remember, it is no where recorded, that a cow shall be sacrificed, on this day, for any purpose whatever."

"I guess you find you're getting into difficulties, you old thieves, you. I'd like to know whose cows you've been a killin' here already?"

"Madam," said Perigru; "if you say more, I shall believe you to be an idolater. If you are not, your sins have this day been forgiven you. So depart in peace."

"You'll have enough to do to take care of your own sins," said the little old woman; "And if you say I'm an idolater, you tell a downright big—I won't say what. Idolater! Why I never heard any such a name afore. But give me my cow, and I'll go; and if you kill other people's cows, why they may see to that their ownselves."

The rope was accordingly removed, and the little old woman and her Dolly went their way.

The evidences of the sacrifice were next destroyed, and Perigru and Merryweather set out for the inn; when the latter commenced saying, "I observed, Mr. Perigru, that you put upon the head of the goat, the sin committed by the inventor of the 'Balm.'"

"Yes, sir, I did," said Perigru; "and I consider



him now discharged therefrom. This morning when I said that he would have to make a sacrifice in atonement therefor, I, at that moment, had forgotten that the sins of the entire congregation of Shem, before this day committed, were to be put upon the head of the scape-goat."

"Is he also discharged from paying me damages?" inquired Merryweather.

"Certainly not, certainly not," said Perigru; "that will remain against him until fully paid. And, if not paid with a willing mind and grateful heart, I fear the promised 'blessing' will not be found in his pathway."

"I am now satisfied," said Merryweather.

Discoursing upon this and other matters, they reached the inn: when, agreeably to the Law, they immediately bathed their flesh in water, and ordered their clothes to be well washed; but Merryweather could not, on any condition, be persuaded to use therein the "Balm." Said he, "I will, not only, not use it, myself, in any mode whatever; but I shall allow it to Madam Merryweather neither, until I am fully made whole of the loss I have sustained thereby. What! forty thousand bees to be destroyed in one night! Too much! Too much for one man to bear in peace of mind, Mr. Perrigru."

With a bright moon riding aloft amid the heavens



guiding his footsteps, Cæsar retraced his course from the wilderness; and, as the Merryweather clock struck ten, entered upon the porch of the inn, whither he was met by Perigru; and to whom he thus began;

“Oh! massa Perigru, you am not de only great man dat am.”

But Perigru immediately interrupting him, said;

“Cæsar, it is strictly enjoined that the man, who takes away the scape-goat unto a land not inhabited, and there lets it go, shall, directly upon his return, and before he comes among us, wash his clothes and bathe his flesh in water.”

“Yes,” said Merryweather, who at this moment likewise entered upon the porch, “follow me to the barn; we have prepared an excellent bath for you there.”

Cæsar, looking comically, followed his master and Perigru in silence to the barn; and being shown the water, and directed what to do, was left alone. In half an hour he had completed his work and again entered upon the porch of the inn, where Perigru and his master were in waiting for him. When he presently began again, saying; “Ah! massa Perigru, you not de only great man what am; but some uddas do de great tings dat you do. Yes, massa, Perigru, when me were gwine in de woods, what



did me see, but anudda darkie, carryin' wid him anudda goat,—an' when me got up wid him, me axed him whar he wer' gwine wid dat goat; but he say dat his massa say, if he wer' axed any questions, he mus' say nofin bout' it. So me jus axed him no questions."

"Did you tell him anything concerning the goat that you were leading?" inquired Perigru.

To which Cæsar answered that he did not; and then informed that when they had arrived at the end of their journey (for they afterwards went in company and there let the goats go, that they both, immediately, ran away as though they were wild; and that the goat, which, he, Cæsar, had led, had got but a little way off, when, as if conscious of its ignoble burden, it plunged itself with all its force against a tree, and fell dead thereat without a struggle; but, that the other goat ran out of sight. And he further said, that on his way home, he met a second person, who was also leading a goat; but that nothing was said by either of them. And, finally, he said; "Dem strange tings massa Perigru; but me ax no questions."

Perigru would still not take Cæsar's hints for an explanation; and so was left with only such knowledge as he, himself, had seen. But, reader, upon his relation of these unexpected, uncommon, un-



hoped-for facts such, whereof Perigru had altogether doubted the existence, these sages beheld each other for a while in silence and astonishment; when by and by, Perigru thus began;

"I certainly did some injustice to the house of Shem," Mr. Merryweather, "in supposing that there was, at this day, no worthy exception to the general disobedience that is manifest unto the Law; for, now, it is evident, that there are still some who, privately, and for themselves, observe the requirements thereof."

"That it is so, we can no longer disbelieve," said Merryweather.

"It, however, may be," said Perigru, "that the only exceptions are, the very two that sent away, into the wilderness, the goats, which Cæsar accidentally met there; and one of these I much suspect, to have been the author of those remarkable 'Letters on Slavery.' I incline to this opinion because, of all I have seen, heard, or read, nothing so much indicates an observance of this and other plain statutes, as that which is contained in the 'Letters.' That illustrious author, and most distinguished Shem (pardon this little praise of him) accuses a certain Englishman of having knowingly committed the crying sin of idolatry. He accuses him, not in very words, it is true, but in language so



delicate, yet so plain, that none can mistake it. This Englishman, it appears, has been engaged, most wickedly and presumptuously, and in concert too, with many, or all, of that branch of the family of Shem, in effecting the destruction of this great Institution, which is entrusted to our care for heavenly purposes. Mark, Mr. Merryweather, the words of the accusation: 'Innumerable instances,' says the author, to this Englishman 'might be quoted, where God has given and commanded men to assume dominion over their fellow-men. But one will suffice. In the twenty-fifth chapter of Leviticus, you will find domestic slavery precisely such as is maintained at this day, in these States, ordained and established by God, *in language, which I defy you to pervert so as to leave a doubt on any honest mind,*' (meaning, Mr. Merryweather, a mind not adolatrous,) '*that this institution was founded by him, and decreed to be perpetual.* I quote the words,' says he, 'Both thy bondmen and thy bondmaids which thou shalt have, shall be of the heathen, (Africans,')—meaning the descendants of Ham—'that are round about you; of them shall ye buy bondmen and bondmaids.'

" 'And ye shall take them as an inheritance for your children after you, to inherit them for a possession. They shall be your bondmen for ever.'



“Now follows the accusation direct: ‘It seems scarcely credible,’ says the author, ‘but the fact is so,’ (mark the profound astonishment with which he speaks; doubtless he once considered that Englishman a worthy and upright Shem;) ‘It seems scarcely credible, but the fact is so, that you deny this Law, so plainly written;’ (mark that, *so plainly written*;) ‘and in the face of it, have the hardihood to declare, that “though slavery is not specifically, yet it is virtually forbidden in the Scriptures.”’

“Now, inasmuch as he not only accuses this Englishman of open idolatry, but adduces the best evidence in proof of the accusation, surely, as to these Laws, *so plainly written*, he, the author of the Letters, cannot himself be idolatrous. Therefore, I take it, that, notwithstanding, in some things he sins ignorantly, yet, in the general, and so far as he is capable, he observes them. If so, then, we are to presume, that this most worthy Shem went to England and rendered unto that idolater according to to the Law; and has doubtless been mindful of the statute of circumcision; and teaches the Law in whole, and in part, to the extent of his ability, unto his children, speaking of it when sitting in his house, walking by the way, lying down, and rising up. If so, it is but reasonable to believe that



it was he, who sent one of the goats into the wilderness which were met by Cæsar.

“As to the other goat, I think it probable, that the author of the ‘Memoirs’ must have sent it. For, surely, two such distinguished Shems are friends; and, although, it is not so evident from the contents of the ‘Memoirs,’ that the author thereof is obedient hereto, yet being the friend of the author of the ‘Letters,’—the one is, doubtless, as obedient as the other.”

“I hope those things are as you presume them,” said Merryweather. “But, yesterday, you pointed out matters wherein these two gentlemen had sinned, yet which were so very plain, that we might have expected conduct more worthy a Shem. They appear, however, to be obedient as to the matter of the scape-goat, and the forlorn children of Ham. But further than that, I myself entertain a serious apprehension that they are no more obedient than other members of our family.”

“I cannot believe, Mr. Merryweather, I cannot believe that these enlightened gentlemen can act with such dire consequences to themselves,” said Perigru. “It is now several years since they wrote; and, this day, perchance, it was they that kept the great statute of atonement; which would be no little evidence of their having repented of all



former sins, and become, once again, obedient, in all respects, unto the Books of the Law. But, be this as it may, Mr. Merryweather, the more proper rule to treat with our brethren, is the one which you seem to have adopted with your customers; it is, that we suspect not too freely against them."

Thus conversing the clock struck twelve, when they presently retired for the night. The remainder of the week Perigru passed in teaching as many of the inhabitants of the plain as he could; and on the following Monday, in company with Betty Doolittle, set out for his home; which, in three days, to the great joy of the latter, they reached.

His kind neighbors and friends, irrespective of age or sex, directly upon receiving this intelligence, dropped their immediate employment, and gathered about him, more densely and anxiously, than when he had fallen a victim to syncope. But what they said; and what he said; and when he and Betty again set out in the mission; and the wonderful, and never-before-heard-of adventures that befel them, will be recorded under the title of his second adventures, provided the record of his first, shall be esteemed, by the reader, as doing, at least, passable justice to his memory.



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Deacidified using the Bookkeeper process.  
Neutralizing Agent: Magnesium Oxide  
Treatment Date:



JAN - 3 1997

**BOOKKEEPER**

PRESERVATION TECHNOLOGIES, INC.

111 Thomson Park Drive  
Cranberry Twp., PA 16066  
(412) 779-2111

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